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Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, MAY 31, 1919

NO. 5

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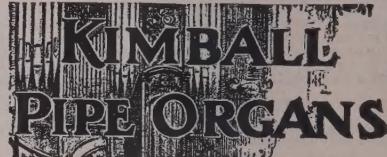
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IT HAS BEEN said—it ought always to be said, for it is true—that a better and more honorable offering is made to our Master in ministry to the poor, in extending the knowledge of His name, in the practice of the virtues by which that name is hallowed, than in material presents to His temple. Assuredly it is so; woe to all who think that any other kind or manner of offering may in any wise take the place of these! Do the people need place to pray, and calls to hear His Word? Then it is no time for smoothing pillars or carving pulpits; let us have enough first of walls and roofs. Do the people need teaching from house to house, and bread from day to day? Then they are deacons and ministers we want, not architects.—*Ruskin*.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 31, 1919

NO. 5

EDITORIALS AND COMMENTS

The Church Pension Fund

EW official papers within the Church are so carefully scrutinized as the first annual report of the Church Pension Fund, just issued, is likely to be. The fund is much the largest that the Church has ever raised, and we are all proud to have had our part in gathering it. The successful collection of the fund shows what the Church can and will do when the appeal is adequately made. And the efficient operation of the fund lends confidence to those who may conceivably hesitate before entrusting large sums of money to ecclesiastical boards.

A synopsis of this report is printed on another page. It indicates, briefly, that the Church Pension Fund has created an initial reserve of \$8,700,000, that more than 98 per cent. of possible annual assessments have been paid, producing an annual income from this source alone of more than \$600,000, and that 269 pensions are being paid, while also the previous grants allowed by the General Clergy Relief Fund are continued as heretofore.

Seldom, on the material side, has a national Church done so creditable a piece of work; and though we would not confuse material accomplishments with those spiritual successes which alone are tests of the vitality of a Church, yet the giving of money is a fruit of spirituality, and is therefore to be reckoned as a mark of that quality within the Church. When so large a number of people were led to give in such generous measure one realizes that there is a latent treasury of spirituality in the Church which is capable of vast undertakings.

But the gifts were not spontaneous. A great deal of thoughtful preparation was necessary. The Church had to be shown both the necessity for the fund and her ability first to receive and then to administer it on a large scale. This task was chiefly performed by the Bishop of Massachusetts. On the technical side a mass of investigation and computation were necessary. For the success on this side one can hardly over-estimate the value of the services of Mr. Monell Sayre. Indeed when we compare the remarkable success of the fund thus accumulated with the relatively small results of earlier attempts to make provision for the aged and retired clergy, we realize how much we owe to the statesmanlike and businesslike management that these and their associates have given to the cause.

THE CHURCH PENSION FUND represents two totally different principles from those which had led to earlier attempts; and the criticisms that have been made since the Fund came into operation show that very many failed to realize the change from the earlier to the later conceptions. The plan of the present system is that as the working clergy are en-

titled as a right, and not as a charity, to protection in their old age and to protection of their widows and orphans, so every form of clerical work to which a stipend is attached must, in its proper ratio, create its share of the pension fund. It matters not, according to that plan, how quickly the roll of the working clergy is doubled, or trebled, or quadrupled; unlike any of the earlier plans of benefaction, the fund will double and treble and quadruple as rapidly as does that roll. A pension system that should embrace only those clergy who are ordained after the system is in force would need no initial contributions whatever, and would be perpetually self-supporting by means of the assessments from the start. But since the clergy at work when the system began have no accumulated assessments to their credit, their pensions, at the time of reaching the retiring age, would be wholly insufficient if they were dependent upon the assessments made on their behalf. The large initial reserve fund is therefore created in order to supply the missing assessments of the past forty years. If the actuarial calculations made in advance prove to be reasonably accurate—and a generation must elapse before we shall positively know—the principal and interest of the initial reserve fund of \$5,000,000 will about balance those missing assessments, and, with the annual income from future assessments, pay the death and disability losses for the next forty years, when the assessments alone will be sufficient for the purpose. It is a huge amount of money to hold in trust; but its hugeness is necessary if the object of the trust is to be fulfilled in granting to the working clergy of the Church the knowledge that, the assessments on their behalf being regularly paid, the Church has made provision for their own old age and for the care of their widows and orphans.

Where the fund has come in for serious criticism is that it has made no provision for the care of those clergymen who had reached the retiring age before the system came into effect, and who find themselves left out when the Church is congratulating itself upon the splendid success which the fund has attained. But that Bishop Lawrence should, as he states in his present report, find himself confronted with charges "that the administrators of the Church Pension Fund have deceived the Church, that they have refused to appropriate annuities to legitimate beneficiaries, that they have gotten the funds by deliberate misstatements", is the refinement of cruelty. For all the magnificent work that has been accomplished Bishop Lawrence and his associates deserve the warmest appreciation and thanks of the Church. But for the things the fund cannot do they are in no sense to blame. An orphanage capable of maintaining a hundred orphans must turn away the one-hundred-and-first that ap-

plies; not because it is less worthy than those others but because the fund which sustains it is capable of doing just so much work and no more.

The small scale (and it is only relatively small) on which provision has heretofore been made for the care of the clergy already retired is by means of the General Clergy Relief Fund, which brought into the merger available funds of something more than a half million dollars, trust funds of between \$300,000 and \$400,000, concerning which the attached trusts do not easily fit into the present plan, and liabilities, in the form of grants that had been made prior to the merger, that amounted to \$111,577 during the first year of the Church Pension Fund, or more than twenty per cent. of the principal of the merged fund. Since the annual offerings that heretofore supplemented this fund have now ceased, the trustees have set aside for the purpose of continuing these grants an additional sum of \$2,000,000.

IT IS THIS FIRST REPORT that the Church must take as the basis of an inquiry as to whether the Church Pension Fund is wholly providing for the care of the aged and incapacitated clergy who are the Church's responsibility. As the present retired clergy are largely left out, our first duty is to inquire whether the Fund can, from its resources, make provision for the clergy retired before March 1917 on a more adequate scale than the grants formerly made from the modest resources of the G. C. R. F. On the one hand any pension system pre-supposes that it affects only those people who are engaged in work at the time the system comes into effect. On the other hand the Church has a present responsibility for the already retired clergy which she is not fulfilling. Not only are the General Clergy Relief Fund grants, which are kept up by the Church Pension Fund, much less than the established minimum (\$600) of the latter, but there are many retired clergy who made no effort prior to the merger to obtain grants from the G. C. R. F., partly, perhaps, because they realized how inadequate were the resources of the latter, and partly because they believed, erroneously but perhaps not strangely, that they would be protected by the great fund that has been in process of collection during these several recent years. These latter clergy are left in their old age with nothing at all from the Church, and the pensioners of the G. C. R. F. with very inadequate amounts. Both feel, perhaps rightly, that they have a grievance; and very many others feel that, grievance or no grievance, the care of these aged clergy is a present duty of the Church, which she is not fulfilling, which the Church Pension Fund is not helping her to fulfil, and the neglect of which is a real scandal and unworthy of the Church. Moreover it is not a question that can wait. The next ten years will relieve the Church of the sight of most of these aged and poverty-stricken servants of the Church, but it will *not* relieve us of this present generation of our responsibility for having given them no assistance.

Of course one easily recognizes how the misunderstanding came about. To experts in "pensions" it is so axiomatic that the already retired are not included in the benefits of a pension fund, that our own experts never realized that the public did not have this knowledge. Only incidentally does the earlier literature of the Church Pension Fund give this information. It was taken for granted as a matter of course.

Yet the aged clergy and their friends, not being pension experts, did not know this. The fact that they were left out came to them as a bitter disappointment. If some of them said hard words, it is not strange. They must be forgiven.

But beside the pension-experts who gathered the splendid fund, and the aged clergy who are left out of its benefits, there is a third party, greater than all of them put together. That party is the *Church*.

Now that third party is not very much interested in technicalities of definition. It has a responsibility to the aged clergy and it knows it. And with all respect to the eminent officials of the Church Pension Fund, we do not believe that they quite appreciate that the *Church expects them to show the Church how to fulfil this responsibility*.

It is not a question of what "pension fund" means. We are confronted not with a problem of etymology but a problem of duty.

We would point out that the Church Pension Fund has set aside \$2,000,000 from its own funds, in addition to the principal sum received from the G. C. R. F., as a guarantee that the existing grants of the latter shall be paid until the death of existing beneficiaries, when the amount of the principal thus designated (the same \$2,000,000) is to be added to the initial reserve. But why should it be? The initial reserve, without it, is held sufficient, supplementing the annual assessments, to pay the minimum pensions to present workers when these shall accrue. The present report takes the ground that "To have disbursed the overflow of the Initial Reserve . . . to clergy whose active service had ceased . . . would have meant this injustice: The increase of the minimum pensions to the clergy for whom the Trustees have responsibility"—*i. e.*, the clergy not retired at the time the system came into effect—"could not take place until the next generation." "It would affect the ability of the Fund ultimately to increase the minimum pensions." (Pages 34, 35.)

Is this an adequate reason for repudiating the Church's responsibility to the present roll of retired clergy beyond continuing the grants of the G. C. R. F.? We feel that it is not. We should be glad to have it made possible sometime to increase the minimum pension beyond the established sum of \$600; but we cannot agree that this should be done by depriving the present aged clergy of any pension at all. If the minimum pension is ever to be increased it must be done by means of new gifts to the initial reserve.

And in the report we observe a curious limitation of the trustees' own sense of responsibility. They distinguish "the clergy for whom the trustees have responsibility" (page 34) from other clergy for whom they have none. It is a false distinction. The responsibility for all rests upon the Church. The Church has called these trustees into corporate existence as her agent in fulfilling that responsibility—all of it. They do not derive their responsibility from a dictionary definition of the word *pension* but from an urgent duty resting upon the Church to care for her aged clergy, be they such as had retired or may retire before or after an arbitrarily fixed date.

The Church Pension Fund has, among its resources as of December 31, 1918, the following accounts from which the *income only* is being distributed among the pensioners of the General Clergy Relief Fund—a part only of the already retired clergy—in quite inadequate amounts:

General Clergy Relief Fund Account.....	\$ 539,410.50
General Clergy Relief Fund Account Unconditional Legacy Account	34,900.90
General Clergy Relief Fund in Liquidation.....	1,887,109.86
	\$2,461,421.26

To be considered in connection with these amounts, but distinct as probably involving many particular trusts, is \$1,000,000 described as Merged Diocesan Funds Account.

Our recommendation therefore is this.

Let the Church Pension Fund answer to General Convention the following questions:

(a) If this total amount of \$2,461,421.26 should never be added to the Accrued Pension Liabilities Account (amounting now to \$6,190,186.46) would not the latter be sufficient, according to the actuarial estimate, to guarantee the solvency of the Fund and (with the assessments) to pay the minimum pensions?

(b) If it should ultimately appear that the amount of that account should be insufficient, would it not be at least thirty years before its insufficiency would develop a condition at all serious, and could not new contributions at that distant period of from one to three million dollars cure the defect?

(c) On the basis of actuarial calculations to be made from the data in the hands of the fund, relating to clergy past the retiring age or already retired shortly before that age on March 1, 1917, and (possibly) living widows and minor orphans at that time, if the accounts named should be applied, principal and interest, to such beneficiaries (making due allowance for grants from Merged Diocesan Funds account), *what pensions could safely be paid to these beneficiaries?*

The actuaries of the Church Pension Fund are by all means the best experts to pass on these questions. The money itself belongs to the Church. The responsibility for the care of all aged and retired clergy rests upon the Church.

The responsibility that rests upon the trustees of the Church Pension Fund is whatever, and all, responsibility that the Church lays upon them.

If the Church may be placed, by its expert servants, in possession of this required information, General Convention will be in position to direct the trustees of the Church Pension Fund how to carry the Church's responsibility into effect.

HAT Mr. George Gordon King finds it necessary to retire from the treasurership of the Board of Missions is almost a calamity. When Mr. George C. Thomas passed to his rest, after a long career in which he made that office one of spiritual power and not only of financial efficiency, it seemed as though no one could ever take his place. And indeed Mr. Retirement of George Gordon King Thomas' own personality never could be replaced nor would anyone try to replace it.

But Mr. King, his successor, has made a place all his own and has grown into the confidence and love of the Church as none other (except Mr. Thomas) has ever done. He also has developed the spiritual aspect of the treasurer's office, not resting content with merely handling money and accounting strictly for it. His messages have ever been messages of encouragement even when he had serious stories of missionary apathy on the part of the people of the Church to relate.

Mr. King feels that the time has come for him to retire. We disagree radically with him. But if he feels that he is no longer able to continue his invaluable work his retirement will carry with it the appreciation and the good will of the entire Church.

It will be difficult indeed to find a third man to carry on the standards that Mr. Thomas and Mr. King have set.

HE *Literary Digest*, generally so accurate in its synopses of what has happened and what has been said, has made a slip in its issue of May 24th where, in an article entitled *Dropping the Old and New Testament*, the Church of the Messiah, New York, is apparently treated as an Episcopal church. This is the organization that recently determined, The *Literary Digest* in its quest for "inclusiveness", to drop all references to Christ and Christianity from its standards, and THE LIVING CHURCH commented upon the incident at the time. The church, however, is of the Unitarian persuasion, and is none, therefore, of the liabilities of the Episcopal Church.

Indeed, the title given by the *Literary Digest* to its article is somewhat misleading. The article consists of a synopsis of an address by the Rev. Wilbur L. Caswell at the Church Congress, taken from THE LIVING CHURCH, in which it is argued that the Old Testament lessons might properly be dropped from our daily offices; an adverse comment on that discussion from the Boston *Transcript*, and the report from the New York *Tribune* of the incident relating to the Unitarian congregation in that city. The latter incident undoubtedly involves not only dropping but repudiating both the Old and the New Testament. The Church Congress paper related only to the disuse of the former in the daily lessons. It seemed to us an exceedingly unhappy suggestion, but we should not wish to have it interpreted as involving any more than the writer of the paper intended; and no other speaker at the Church Congress went so far.

THE LIVING CHURCH ROLL OF BENEFACATORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

656. J. N. Jarratt, Jarratt, Va.	\$ 36.50
63. Mrs. W. G. Bliss, Katonah, N. Y.	15.00
95. Mr. and Mrs. John J. Osborn, New Haven, Conn.	36.50
122. E. N. C., St. Mark's Church, Orange, N. J.	6.10
158. Mothers' Meeting of the Chapel of the Prince of Peace, Philadelphia, Pa.	36.50
167. All Saints' Mission, Portland, Ore. (two children)	73.00
400. In loving memory of Virginia Lee.	36.50
Total for the week.....	\$ 240.10
Previously acknowledged	52,770.16
	\$53,010.26

THE LIVING CHURCH ROLL OF BENEFACATORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

4. Woman's Club, Alliance, Neb.	\$ 36.50
Previously acknowledged	\$ 2,333.17
\$ 2,369.67	

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. W. S. Clalborne, Sewanee, Tenn.	\$ 5.00
St. James' Church, Hammondsport, N. Y.	2.80
Rev. C. W. MacWilliams, Hutchinson, Kans.	10.00
Mrs. L. G. Howson, Pine Bluff, Ark.	5.00
J. Bull, St. Paul, Minn. *	5.00
	\$ 27.80

* For relief of children.

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George V. Maynard, New York City.	\$ 1.00
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FUND FOR WORK IN THE BRITISH WEST INDIES

John Binns, Tiffin, Ohio.	\$ 1.00
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ANSWERS TO CORRESPONDENTS

X. Y. Z.—(1) Auricular confession is required in both the Greek and Latin communions before reception of Holy Communion.—(2) This requirement cannot be traced to "the days of the apostles", though it is ancient; the earliest form of confession appears to have been made publicly in the churches, but specific as to particular sins.

B.—Certainly a rood-beam should be surmounted by a cross or a crucifix. It would not be a rood-beam without it, the *rood* being the cross.

THE CHURCH'S SPIRITUAL LEADERSHIP

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SOUTH CAROLINA]

CLOSELY ALLIED with the question of Church unity is the further question of spiritual leadership on the part of the Church now that the war is over. . . . A permanent and righteous peace among the warring nations must not find us unprepared to face the very serious economic and social problems which are sure to arise at home. The immediate task before us is so to interpret Christianity that it will meet the special needs of the age in which we live, and so fearlessly to apply its principles that men and nations will find in it the only power of God unto salvation. . . . We must show the world that the only safe and enduring basis for democracy must be something *spiritual*; that it cannot be built upon a purely economic theory; nor can it be a democracy which tends to level down rather than to level up. A democracy which fails to recognize in man differences of natural ability or of acquired skill would soon become a tyranny. Nor can a democracy ever hope to survive which recognizes and encourages class-feeling and class-antagonism. The democracy of the future must transcend the boundaries of class or race, and embrace the whole family of God, and lift men above the passions and prejudices of the hour. Such a world-wide democracy must rest upon the spiritual foundations of the Fatherhood of God and the Brotherhood of Man. The broad spiritual basis for democracy Christ gave us when He taught us to pray, saying: "Our Father which art in Heaven". . . .

Without the dominant religious motive which Christianity alone can supply, the democratic movement and the labor movement, which is the modern form in which industrial democracy expresses itself, is doomed to failure. It is possible for democracy to gain the whole world and yet lose its own soul. Economic gain is not the final test of success. A socialist programme, however admirable as an economic theory, is not going to save the world or regenerate the human soul. Far more important than a living wage is the spiritual welfare of the people who toil. The struggle for rights must give place to the determination to share those rights with others, or else we will drift inevitably into that class struggle and class war which Karl Marx and his followers in Germany predicted would come. . . .

The Church, and the Church alone, can prevent such a catastrophe. When I say "the Church" I mean the Catholic Church of God which includes all baptized Christians in its membership. That Church, the Body of Christ, the greatest living exponent of democracy and liberty on earth, must do something in this crisis to regain the leadership which she has lost. She herself must become the greatest living witness to the truth of the democracy which she preaches. She must seek to win back to her allegiance the estranged masses by showing that what they are striving for through their various organizations and schemes of social reform is in reality comprehended in Christ's great conception of the Kingdom of God, a kingdom founded on righteousness and social justice, in which Christ reigns supreme, and in which His law and teaching must become the ultimate authority to rule social practice.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE BLESSED TRINITY

WITH Trinity Sunday we reach the close of the doctrinal part of the Christian Year. For practically six months our thoughts are centered about the progressive events of our dear Lord's Humanity, which enfold the Incarnation as the planets encircle the sun. Then follows Whitsunday with its great and comforting message of the indwelling of the Holy Spirit. And finally the feast of the Blessed Trinity.

In this feast are gathered into one all the intervening and various themes since Advent. It would be impossible to overstate the importance which the Church in all ages has attached to the profound teaching of this day. "Three Persons in one God" is not merely a formula, it is fundamental to Christianity. From Advent to Trinity, stage by stage, the sequence is both Scriptural and natural: God the Creator, perfectly revealed in God the Son, and abiding in His children through God the Holy Ghost.

It is natural to turn from the rainbow to contemplate the sun from which the beauty proceeds. So the mind turns from the glorious revelation of the divine attributes in the scheme of redemption, the rainbow of hope, to consider the Divine Nature Itself. Who is the God whom Jesus Christ came to reveal, and who has entered into the hearts of men through the Holy Spirit? The doctrine of the Holy Trinity is the answer of the Catholic Church.

It is futile for the finite mind to attempt to compass this doctrine, for in it is shrouded the sublimest of all mysteries, the tri-Personality of the Deity. A distinguished scholar, who has sought to tell the story of the heavens, closes his volume with these words: "How little we can see with our telescopes when compared with the whole extent of infinite space! No matter how vast may be the depths our instruments have sounded, there is yet a beyond of infinite space." The Being of God is a theme of vaster import into which the profoundest intellects can penetrate but little, yet even a modest study will give us a larger conception of the glory of the Eternal. However, it is of little value to believe in the doctrine of the Trinity unless we live up to our belief, of little help to right living if we cannot find the incentive. To be efficient a creed must be vitalized.

I. *The Trinity in the Incarnation.*

Sunday—St. Matthew 1: 26-38. "Thou hast found favor with God. The Holy Spirit shall come upon thee, thou shalt bring forth a Son, and shalt call His name Jesus, the Son of God."

Monday—St. Matthew 3: 13-17 and St. John 1: 29-34. When Jesus was baptized the Spirit of God descended as a dove, and the voice from heaven proclaimed Him His beloved Son. To which is added the testimony of St. John Baptist that "This is the Son of God."

II. *The Trinity in the Teaching of Jesus.*

Tuesday—St. John 3: 1-21. God so loved the world that He gave His only-begotten Son that through Him those born of the Spirit might be brought to the light. Every inquiring soul becomes a Nicodemus in search for the truth, to whom the Master declares: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Again He testifies (St. John 6: 53): "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves." On these two "excepts" hangs the supreme importance of the Sacramental system.

Wednesday—St. John 16: 1-15. The transcendent, incarnate, immanent God, the Father, the Son, and the Comforter.

III. *The Trinity in the Teaching of the Apostles.*

Thursday—Acts 2: 37-42. This doctrine is the message of the Church. "By baptism in the name of Jesus Christ, and ye shall receive the gift of the Holy Spirit, as many as the Lord our God shall call."

IV. *The Trinity in the Life of the Church.*

Friday—St. Matthew 28:19 and Ephesians 3:14-21. Our Christian life starts with this formula, that we may "bow our knees unto the Father, that we may be strengthened with power through his Spirit, that Christ may dwell in our hearts through faith."

Saturday—Revelation 4. Throughout all ages the blessed Trinity, as here portrayed by the Seer, shall be the Object of worship, the Subject of song and prayer, the Motive of right living.

PROPOSED LEAGUE FOR CHURCH UNITY



WHILE in France last December, the Bishop of South Carolina wrote the first draft of a proposal for a League for Church Unity. Later, while stationed in Germany with the Army of Occupation at Coblenz, he revised and rewrote it. The plan is based largely on his own experiences while abroad, and is the result of many conversations and conferences with bishops and chaplains with whom Bishop Guerry discussed the question of Church Unity.

"Since reading in THE LIVING CHURCH of April 12th," he says, "the outline of a 'League of Prayer for Reunion of the Christian Churches', proposed by certain devout Roman Catholics in Italy, I am encouraged to believe that there are many others beside myself who are evidently thinking and working along the same line."

Following is the proposed draft as set forth by Bishop Guerry at the recent diocesan convention in Georgetown:

"The great war having forced upon our attention with a new power of realization the evils of a divided Christendom, we, members of the Christian Churches of the world, recognizing and accepting our Baptism as the basis of a common membership in Christ, do hereby organize ourselves into a League to be known and called

"THE LEAGUE FOR CHURCH UNITY"

and do adopt as our motto these words of Christ: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.' (St. John 17: 21.)

"A Declaration of Principles:

"(a) We believe that Christ prayed, not only for the spiritual oneness of all believers in Him, but also for the visible and organic unity of His Church.

"(b) Believing as we do that a period of preparation and of education must precede formal declarations of a basis of unity, our aim is to arouse the Christian conscience of the world regarding the evils of division and to convert Christians themselves to the imperative needs of a united Church as the divinely appointed means of winning the world for Christ. With this end in view we record here our faith in the fulfilment of Christ's prayer for unity, and as His disciples we hereby pledge ourselves to pray and to labor for this end.

"(c) By becoming members of this League we do not wish to be understood as advocating any doctrinal platform or scheme of reunion. We only desire at this time to give corporate expression to our willingness to work for the realization of Christ's prayer for organic unity.

"(d) We favor all forms of active coöperation and confederation between Christian Churches, which have as their definite and ultimate aim the visible and organic unity of Christ's Church.

"Practical Suggestions:

"(a) We recommend that the members of this League shall wear a simple and inexpensive badge of the following design. (Design to be adopted later.)

"(b) We recommend that Thursday night in Holy Week or the Eve of Good Friday, being the night on which our Lord offered His prayer for unity, be observed by all members of this League as a time of special supplication and prayer with such appropriate services as to each Church concerned will seem most fitting. It is also hoped that Prayer Centers may be formed in the different Churches which shall meet regularly to pray and to work for the visible reunion of Christendom.

"(c) Every member of the League is requested to sign a membership card giving his or her full Christian name and address, the Church or denomination to which they belong, together with such other information as may be of value to the League. These cards shall be filed for record in some central office according to the Churches or denominations represented, and when a sufficient number of signatures has been obtained to show the attitude of any particular Church or denomination toward the question of organic unity, then a full report with statistics shall be furnished to the duly constituted authorities of each Church represented in the League."

WHEN WE BUILD, let us think that we build for ever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, "See! this our fathers did for us." —Selected.

Funeral of Bishop Greer

NEW YORK, May 26, 1919.

HE last honors that could be paid to the mortal body of Bishop Greer were given without stint by thousands of admirers from every part of the city and beyond, belonging to every walk in life. Messages of condolence were received, handsome expressions of regard and appreciation were printed in editorials, and faces and voices bore eloquent witness to the widespread sorrow. For a great and good man had departed this life and a champion of the poor and needy had gone to his rest. Many were the prayers commendatory.

"Cujus anime propitietur Deus. Amen!"

It was estimated that more than three thousand persons went to the public funeral services on Friday morning at 11 o'clock. The Cathedral was crowded and many hundreds of people were unable to gain admission.

The Bishop's body lay before the high altar surrounded by mortuary lights and choicest flowers in great profusion.

The funeral procession, headed by a crucifer and the choir, formed in the old Synod Hall, marched across the nave foun-



ON THE WAY TO THE CRYPT
Funeral of Bishop Greer

dation into the cathedral and up the center aisle into the sanctuary and chancel. The American flag was borne by an acolyte leading the senior choristers. In the procession of 600 Church dignitaries were most of the clergymen of the diocese of New York and representatives of Churches of other denominations. Conspicuous in the procession were the gorgeously robed representatives of the Greek and Russian Orthodox Churches. They entered toward the end of the procession, along with the cathedral clergy and the fifteen bishops of the Church.

The Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, read the opening sentences, as the clergy were assigned their places. This was followed by the singing of the 90th Psalm.

The Very Rev. Howard C. Robbins, Dean of the Cathedral, read the lesson, and then the choir sang "My Faith Looks Up to Thee", which was specially chosen by the relatives of the Bishop, as it had been one of his favorite hymns. Prayers and collects were read by the Rt. Rev. Edwin S. Lines, Bishop of Newark. Then followed the anthem, "Souls of the Righteous", by the choir.

Dead silence reigned in the Cathedral as the committal service was begun with the recitation of the meditation, "Man that is born of woman", by the Rt. Rev. Arthur S. Lloyd, president of the Board of Missions. And the committal was pronounced by the Rt. Rev. Charles H. Brent, Bishop of Western New York, as earth was sprinkled on the casket.

As this was concluded the anthem "I heard a voice from heaven" was chanted by the choir. Then followed the *Kyrie* and prayers read by Bishop Brent. The benediction was pronounced by the Rt. Rev. Charles S. Burch, Suffragan Bishop of New York.

With the singing of the recessional hymn, "The Strife Is O'er, the Battle Done", the bishops, the Cathedral clergy, and the honorary pall-bearers proceeded with the casket to the crypt. The interment, conducted by Bishop Burch, was private, only immediate relatives being present in addition to the Cathedral clergy and the pall-bearers.

Members of the Standing Committee and the trustees of the Cathedral were the honorary pall-bearers.

The immediate members of the Bishop's family who attended the funeral were his sons, Laurence and William; his daughters, Miss Jean Greer and Mrs. Thomas McLane, and several grandchildren. Mrs. Greer is critically ill.

President Wilson cabled from Paris to Mrs. Greer: "Please accept Mrs. Wilson's and my assurance of heartfelt sympathy in the death of your distinguished hus-

Tributes

band, who will be sadly missed both by the community and the nation."

The *New York Times*, in an editorial of May 21st, says:

"New York is poorer by the loss of a great ecclesiastic, and what is infinitely more, a great public character, in the death of Dr. Greer. In some respects, in many respects, he was like the great administrative Churchmen of the Middle Age. In others, he was like the simplest village curé. After a considerable experience in the priesthood he came to New York. He built up in St. Bartholomew's a great educational, patriotic, labor, race-amalgamated, and generally useful system of Christian charity and helpfulness. Out of one of the churches of 'the rich' he made an organization at once economical and charitable in the best sense. Its ramifications, its wide scope and extent, are known and appreciated.

"That was but a small part of the immense administrative apparatus and machinery which Dr. Greer undertook. Then, as rector, and later as Bishop, he invented and supervised intelligently and efficiently a complex system which the greatest of mediæval archbishops would have found far more than plenty to undertake. This was only one side, and really not the most salient side, of the multifarious work that Dr. Greer did. He was not only an administrator. He was not only a preacher. Least of all, in his substantial detachment from the form and ceremonial and outward distinguished garb of a Bishop, was he tainted in the slightest degree with any hierarchical or sanctimonious notions. The essential idea of his religious life was tolerance, democracy, the large unity of Christendom. To him every sect and denomination was part of the Universal Church. Surely there never was a more democratic Churchman. As far as possible he avoided even the uniform of his distinction. In an age of democracy he was the democratic Bishop. His heart went back to the old simple times of the beginnings of Christianity. Rector of a church of 'the rich', Bishop of a Church that numbers among its members many of great possessions, he was almost a primitive Christian, simple, democratic; and, different from the primitive Christian, he was liberal and tolerant. He didn't insist that salvation was found in his ecclesiastical polity alone. We have lost in him a great and a beneficent character; a man of whom the Middle Age would have made a saint."



AFTER THE SERVICE
Funeral of Bishop Greer

Just before the service opened, S. P. Tatanis of the *National Herald* brought a wreath from the Greeks of New York with the legend: "Rest in peace. You have done a sacred duty to Greece which the Mother of the Gospel will never forget."

BISHOP McCORMICK WRITES OF HIS PRESENT EUROPEAN TRIP

Possibility of Resident American Bishop in Europe

WHAT THE CHURCH IS DOING IN PARIS

PARIS, May 1, 1919.

 WHILE in England, on my way to France to represent for a second time the War Commission in its overseas department, I had a chance to visit our remaining camps and hospitals, and to inspect the work which the A. R. C. and the Y. M. C. A. are still doing. On Sunday afternoon in London I spoke to the men in the Eagle Hut, which seems as busy and as crowded as ever, and I visited the sick in Base Hospital 22. I had the privilege of half a day with the Bishop of London, and during the course of it I accompanied him to a special Confirmation Service for adults in Westminster Abbey. He confirmed more than one hundred, including many soldiers, and made a characteristic and very beautiful address on "Light". It was late in the afternoon, and the sun streaming through the great windows, and falling almost directly on the Bishop as he spoke, was a lovely illustration of his theme. He took me to see Bishop Bury, and we conferred as to the English and American Churches on the Continent. As acting for the Bishop of Marquette, I have since talked with Bishop Bury on the same subject in Paris. It is too soon to get at the churches in Germany, but other parts of the Continent are being reached, and Bishop Bury is now undertaking to raise an endowment for the work, so that it may be assured of perpetuity of oversight and direction. In this he hopes that Americans as well as English will participate.

It is quite possible that the approaching General Convention may think that the time has arrived for a resident American bishop. If so, such a bishop should be, in my judgment, a suffragan to the Presiding Bishop, and should bear some such title as "Bishop for Americans (or for American Churches) on the Continent of Europe". Bishop Bury's title, "For British Subjects", etc., enables him to emphasize his very important labors among the English and American jockeys, the theatrical profession, the teachers, the commercial representatives, the travelers, the servants, etc. Mr. Jay Gould, for example, has given \$100,000 for the establishment and continuance of the work among jockeys at Maison Lafayette. If an American bishop is elected, there will be an opportunity for a man of real statesmanship and vision, and of executive and constructive ability. The Church of the Holy Trinity, Paris, could be used, by courtesy of the rector and vestry, for sufficient cathedral purposes. The location of the League of Nations headquarters at Geneva will add importance to the parish in that city. American student life in Paris will require the resumption and expansion of activities in the student quarter. There should probably be new chaplaincies at Tours, Nantes, and other cities.

It is very gratifying to find, on return after several months' absence, that the congregations at Holy Trinity Church are large, and that the rector, the Rev. F. W. Beekman, and his wife are entering strongly and intelligently into the life of the parish and its constituency. The plans which the rector and vestry are making for permanent endowment and for war memorials, in the interest of which the rector recently visited America, are well advanced, and a committee of Churchmen, representing both the army and civil life, has been formed, of which General Pershing is a member. On Easter Sunday the church was so crowded that many were unable to obtain admission even for standing room. In preaching I had to remind them of the change in conditions since I preached to them from the same pulpit on Easter, 1918. One can hardly realize, even here in France, that so much that is vital to the whole world has happened within a twelve-month! The military service at 4:30 which Bishop Perry arranged, and which has been carried out under Chaplain Arthur Washburn, has turned out to be a decided success. The band of the 303rd Infantry has been assigned to duty, and there is always a color-guard. The congregations are large, and enough personal contacts are established to follow up throughout the week. The chaplain visits daily the mili-

tary prison. The Rev. H. W. Fulweiler, serving with the Y. M. C. A. Student Department, conducts a Bible class after church on Sunday mornings. The chaplain of Base Hospital 57, the only large hospital for American soldiers now open in Paris, is also one of our clergy—the Rev. Henry E. Batcheller. There are now 2,000 A. E. F. students in the Sorbonne and other schools, and these, with the number of men on duty and on leave in Paris, and with the fact that G. H. Q. is to be moved here, will keep us all busy for the next few months.

Bishop Brent has returned to America, and I had a conference with him as to Church and army matters before he sailed. He has accomplished a marvelous work for the American army—and so for the Church and for the world. Everyone looks to him for leadership. Everyone confidently turns to him as toward an unfailing source of courage, of comfort, and of strength. It will indeed seem lonesome without him!

During May and June, I hope to visit the camps at Le Mans and other centers, the leave areas, and the Army of Occupation in Germany.

(Signed)

JNO. N. MCCORMICK.

LITERATURE FOR THE NATION-WIDE CAMPAIGN

IN THE interest of the Church generally and the Nation-wide Campaign in particular, the various dioceses and districts are requested to furnish stories and pictures of their activities which lend themselves peculiarly to striking description and illustration. The News Bureau of the Nation-wide Campaign, at 124 East 28th street, New York City, is prepared to receive all material of this nature and to give it wide distribution.

GENERAL CONVENTION AND PROVINCIAL SYNODS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF HARRISBURG]

I PRESUME there is no doubt in the minds of those who have attended any of the meetings of the General Convention that there is some method of relief needed. The great amount of business in hand cannot be properly considered in the three short weeks of the session. One method of relief would be to make the session last a full month, as some other religious bodies do, or instead of triennial conventions to have yearly ones as the Presbyterians do, or to have them biennial. My own opinion is that the sessions should be held every other year, which would enable the Church to visit cities such as New Orleans, Pittsburgh, Los Angeles, Buffalo, or Kansas City, which with the present arrangement have never been able to secure the presence of the General Convention. The provinces could meet on the alternate years, and through their debates and investigation work prepare new measures for the convention of the following year. . . . If differing canons are adopted in the various provinces, governing ordinations, matrimony, trial of clergy, rights of vestrymen, and other matters, the provinces might eventually become so separated in feeling and sentiment that letters dimissory from the dioceses of one province would be questioned in another.

In the past we have often been called the American Church. It has been claimed that one of the reasons for this is the strong resemblance of our constitution to that of the United States. We have a Presiding Bishop, and two houses of the General Convention similar to the two houses of the United States Congress. Our dioceses are self-governing like the states, and our missionary jurisdictions correspond to the territories. So long as the provincial synods are concerned only with missionary propaganda and the discussion of doctrinal and other points, which can only be passed upon by the General Convention, they can be of greatest use. But the moment the provincial synods are entrusted with legislative power a new and perplexing factor is introduced, unknown in the government of the United States. A majority of the signers of the Declaration of Independence, and also of the first Congress, were members of our Church, and it seems to me unwise, without some more urgent reason than I have yet heard, that we should at this time without more consideration venture upon this project which has not yet commended itself to the government of our country. Of course if the Church in its wisdom determines that the time has come for such division and dispersion of our forces it will be ours to obey without question and make the best possible use of synodal opportunities. But until our supreme judicature has so ordered I would prefer to relieve the burdens of the General Convention by having it meet biennially instead of triennially, with the provinces meeting for discussion only on alternate years.

The Call of the Hour

By the Rev. Wm. H. Milton, D.D.

RAVELING through the South last summer on a preaching and speaking mission to the soldiers in the southern camps, I chanced to get into a discussion with one of the clergy on the larger missionary obligations of the Church. With some little impatience with what seemed to him my over-emphasis upon this phase of the Church's work, he concluded his end of the discussion by saying: "Oh, well, everybody knows that Missions is your hobby."

To which I replied, as well as I remember: "That may be as it may. If it be true, I am perfectly willing to be known as having the spread of Christ's Kingdom 'to the uttermost ends of the earth' as the ruling passion of my life. But, at the same time, please don't forget that the work which holds supreme place in my interest just now, and which is engaging almost all of such powers as I possess, is the effort to save and conserve the moral and spiritual manhood of the country in the present crisis. And, after all, these seemingly widely separated interests are but two sides of the one mission of the Church, the special emphasis upon any phase of which must always be determined by the particular call of the hour."

With the return of normal conditions, the old emphasis is restored, reinforced by the new obligations which the period of reconstruction brings with it; and which the temporary neglect of the old obligations makes too serious to admit of a mere return to the old standards of service and effort.

The accumulating deficit in the treasury of the General Board of Missions, already grown to \$267,000 at the close of the last fiscal year, would in itself constitute an imperative demand for greater effort than the Church has put forth during recent years to meet even its existing obligations, without contemplating any extension of its interests and without provision for the increased cost of the administration of its present work. Couple with this situation the scanty support which the Church gives to the exceedingly limited programme of its work for Religious Education and Social Service, and we have in brief the plight in which those who have been entrusted with meeting the financial obligations of the Church's general work find themselves.

The situation is still further complicated by the pressure of growing demands and increasing cost in the work of diocese and parish. Everywhere one goes, except in the few centres where the wealth of the Church's members in diocese or parish is so far in excess of any demands that the Church has ever made upon them that the burden they are asked to carry is inconsiderable, one hears the same sigh of distress for the future, if not for the immediate present. Inadequate support of the present clergy, insufficient funds for meeting missionary opportunities in city and country, growing demands for men and means to meet social and industrial questions with no adequate supply in sight, increased need of efficient religious education and training to fit society for the conditions that the present crisis has created—these are some of the problems which the new era and the new opportunity have brought with them.

But these demands are only a part of the general problem confronting the Church in the present crisis. The spiritual aspects of the situation are far more important than the financial and material. New standards and ideals of service and sacrifice have been set up by the unparalleled example of heroic self-sacrifice and unstinted generosity in quarters in no sense consciously Christian, as well as among those holding connection with the Christian Church. So that it is hardly too much to say that even the respect in which the world has held the Church in the past is in danger, unless its members make at least favorable comparison with the leadership, the sacrifice, the generosity with which the world at large has given itself away for the lesser ends sought in the war. It is a question also whether the Church can hold the interest of its own people unless a large enough programme of service

and sacrifice is provided to arrest the imagination and engage the energies created or discovered during the war, but now released by its ending.

A new lust of adventure is abroad, demanding satisfaction and brooking no denial from those seeking service from men and women. In every way the age challenges the Church to measure up to its new responsibilities and opportunities, to "lengthen its cords and strengthen its stakes" for the larger work in every sphere of its interests and obligations. The call of the hour to the Church is to mobilize every resource, every agency, and every member, if the task before it is to be adequately met.

The Nation-wide Campaign of education, information, and inspiration is the answer of the General Boards of the Church to this call. Conceived in the General Board of Missions, it has enlisted the coöperation of the Commissions on Religious Education and Social Service, and has been promised the hearty support of all the organized activities of the Church. Practically all the bishops, and as many of the diocesan conventions as it has been possible to reach to date, have endorsed the plan of the campaign. It is launched; and it can only fail of complete success through the failure of its leaders to arouse the whole membership of the Church to such a sense of their obligations and opportunities as will win from every member the same sort of enthusiastic support and coöperation that they have given without measure in winning the war.

Nobody realizes this fact better than those who devised the plan of campaign, the members of the advisory and executive campaign committees. For while the ultimate goal of the campaign is to raise a sufficient sum of money to meet the demands of the present work and to provide for an extension of all the Church's activities, in the present crisis, beyond that and before that the supreme aim is to create a new spirit—to unify the Church's activities and agencies, "to deepen and quicken the whole spiritual life of the whole Church." With this end in view, the leaders have sought to bring to bear upon the present situation the best experience gained by the nation during the war, in its unparalleled success in arousing and applying the whole power of a whole people to the task before it. They have adopted as the central principle of the campaign that of the Laymen's Missionary Movement, adapted to the special needs of this Church by Dr. Patton in his "Mission for Missions", and applied with unvarying success to both diocese and parish, wherever he and his helpers have received reasonable support and co-operation from the clergy and laity in the field of operation; and leaving behind even greater spiritual results in awakened interest and lasting service than financial returns, remarkable as these have been in comparison with the average response to the Church's appeals. They have provided for the training of sufficient leaders and workers to carry the full programme of education and inspiration to every parish and mission of the Church, and through them to every person who holds any affiliation with the Church.

To one who has witnessed the wonderful results of such a campaign on a limited scale in mission and parish and diocese, with only such power as could be mustered in so limited a field, it is impossible to conceive of failure, or even of limited success, with all of the prestige of a great Church and with the momentum of a nation-wide movement behind the campaign. Only one thing can limit its success—taking for granted the blessing of God—and that is, the failure of the Church's leaders and members to give themselves whole-heartedly to its support. And that possibility one must find himself utterly unable to consider seriously, when he remembers that the people to whom the call goes out are the same people who have stood in the foremost ranks of leadership and service at the call of country and humanity; and have counted no cost in money or time or life too great in response to that call.

As I write, the lines of Edwin Markham come to my mind—lines whose ringing challenge the world and nation have just met with such splendid and self-forgetting response—as supremely the call of the hour to every member of the Church:

"Are you sheltered, curled up, and content by the world's warm fire?
Then I say your soul is in danger.
The Sons of the Light—they are down with God in the mire,
God in the manger.

"The old-time heroes you honor, whose banners you bear,
The whole world no longer prohibits,
But, if you peer into the past, you will find them there,
Hanging from gibbets.

"Then rouse from your perilous ease—to your sword and your shield!
Your ease is the ease of the cattle.
Hark, hark! where the bugles are calling! Out to some field!
Out to some battle!"

BISHOP ELECTED IN NEBRASKA

 O succeed the late Rt. Rev. Arthur L. Williams, D.D., as Bishop of Nebraska, the council of that diocese last week chose the Rev. Ernest Vincent Shayler, rector of St. Mark's Church, Seattle. Mr. Shayler was elected by the clergy on the second ballot, and the election was unanimously confirmed by the vote of the laity.

The election occurred on Thursday. There was a celebration of the Holy Communion at which the clergy, vested in cassocks, occupied the choir stalls, the lay deputies the front pews in the nave, and others of the congregation the pews further back. The clergy cast their ballot from within the chancel. The result was announced by Mr. John W. Barnhart, a lay delegate from the Church of the Good Shepherd, Omaha. The first ballot stood:

Rev. A. R. B. Hegeman, Syracuse, New York	2
Dean Tancock, Omaha, Nebraska	3
Rev. E. V. Shayler, Seattle, Wash.	9
Rev. George P. Atwater, Akron, Ohio	1
Rev. S. Mills Hayes, Lincoln, Nebraska	1
Rev. John C. White, Springfield, Ill.	2
Rev. Charles H. Young, Woodlawn, Chicago	2
Rev. "Mr. Shearer"	1
<hr/>	
	21

Dean Tancock had repeatedly asked that his name be not considered as a candidate; on announcement of this ballot Dean Tancock withdrew his name, and the clergy proceeded with the second ballot, which resulted:

Rev. A. B. R. Hegeman	2
Rev. E. V. Shayler	16
Rev. John C. White	1
Rev. Charles H. Young	2
<hr/>	
	21

Mr. Shayler being chosen by the clergy, the lay delegates withdrew to the crypt of the Cathedral for conference, consideration, guidance, and balloting. At 12:25 they resumed their seats in the Cathedral and Chancellor Montgomery announced the unanimous approval of the Rev. E. V. Shayler by the lay delegates.

The success of the Rev. Ernest V. Shayler in preparations to build a magnificent cathedral in Seattle as a commemoration of Victory has recently been reported in these columns. Mr. Shayler is a native of Ohio, born about fifty-one years ago. He was graduated from Bexley Hall, the theological department of Kenyon College, and was ordained deacon in 1893, and priest in 1897. His first work was as assistant at Trinity Church, Columbus, Ohio, and from 1894 to 1900 he was rector of Calvary Church, Sandusky, Ohio. In 1900 he became rector of the large suburban parish of Grace Church, Oak Park, Ill., continuing there until 1909, when he accepted his present work in the rectorship of St. Mark's Church, Seattle.

The routine business of the council was transacted on the previous day. The council began with a celebration of Holy Communion, at which the Rev. John Williams, senior priest of

the diocese, delivered a brief address on the life and work of Bishop Williams. The offering was devoted to work among the Winnebago Indians.

Father Williams acted as temporary chairman, and Dean Tancock was elected president, with the Rev. Carl M. Worden as secretary. The Rev. George Long of Warsaw, Illinois, presented a brief résumé of the Nation-wide Campaign about to be launched, and the Rev. Dr. Charles L. Pardee of New York spoke in regard to the American Church Building Fund. The council pledged by an unanimous vote to support the Nation-wide Campaign.

Mrs. Irving Benolken, daughter of the late Bishop Williams (whose husband, Lieut. Benolken, is in France), was given the floor and spoke most warmly about the love and affection that the late Bishop always showed toward the clergy of the diocese. It was resolved that a special memorial to Bishop Williams be placed in Trinity Cathedral.

Three of the diocesan clergy, the Rev. Messrs. Arthur P. Kelley, Arthur H. Marsh, and Wesley W. Barnes, having lost their lives in the service of their country, memorial resolutions were adopted, and a committee was appointed to raise a memorial fund to be known as the "Marsh-Barnes-Kelley Memorial Fund", and to form the basis of a scholarship or scholarships to be awarded to worthy students for holy orders from the diocese, to assist them up to the time of their ordination to the priesthood.

Elections resulted as follows:

For the Standing Committee: The Very Rev. James A. Tancock, the Rev. Canon Marsh of Blair, the Rev. Wilbur S. Leete of Plattsburgh, and Messrs. C. S. Montgomery of Omaha, W. H. Young of Fremont, and S. C. Smith of Beatrice.

Deputies to General Convention: The Very Rev. J. A. Tancock, Rev. A. E. Marsh, Rev. W. A. Mulligan, and Rev. T. J. Collar, Messrs. C. L. Hopper, J. S. Hedenlund, C. S. Montgomery, and W. H. Young.

Provisional Deputies: The Rev. Messrs. C. M. Worden, G. L. Freeborn, J. A. Williams, and J. E. Flockhart, Messrs. J. B. Maynard, H. R. Gering, J. T. Yates, and John Douglas.

Council voted an appropriation of not exceeding \$75 for each clerical deputy to pay travelling expenses to General Convention; and voted also to increase the salary of the Bishop.

A report which should receive special notice is that of the Social Service Commission of the diocese, read by Mrs. F. H. Cole, secretary. In it are recited the many activities of the Church people throughout the diocese in the Red Cross and War Work and Americanization Work. On motion of Chancellor Montgomery this council goes on record as showing its appreciation of the splendid services of Mrs. Cole as secretary of the Social Service Commission.

CHRISTIANITY, THE WORLD'S HOPE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SACRAMENTO]

CHRISTIANITY is the one hope of a world whose old ideals have been shattered by the great war. Christianity believes that the Golden Rule applies to nations and races as truly as to individuals, and what is more, Christianity gives power through the grace of the living Christ to enable men to practise it.

We know that diplomacy will never save the world, nor military strength, nor commercial expansion, nor higher education; that the League of Nations, itself the ripest fruit of Christianity, cannot secure lasting peace unless continuously inspired by the Spirit of Christ. Nothing will suffice but the complete Christianizing of the great nations, and the extending of the forces of pure Christianity through the non-Christian world.

Christianity alone can lift the nations out of their mutual jealousies, suspicions, and greed and enable them to go forward together to a peaceful, prosperous world. We have a Christ so large that He requires all the races through which to reveal Himself in His fulness.

WHEN A CHILD is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learns to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copy-line set to him; the main thing to be considered is that he learn to live well. The form is nothing, the execution is everything.—John Caird.



REV. ERNEST V. SHAYLER
Bishop-elect of Nebraska

THE REV. W. H. VIBBERT, D.D.

By THE REV. J. WILSON SUTTON

AN APPRECIATION

DR. VIBBERT was a man of sterling Christian character, of unwavering courage in the face of difficulties often very great, of cheerfulness of spirit in spite of great sorrow and many bereavements, and of a faithfulness to duty which won whole-hearted admiration and made him an inspiring example. Of the many elements of strength which went to make up his character, four at least seem to stand out in the minds of those who knew and loved him.

1. The strength of his convictions.

It might be said of him, as it has been said of some others, that he had no opinions; they were all convictions. He felt that if a matter were worth considering it was one's duty to consider it deeply and thoughtfully and to come to a definite conclusion with regard to it. There could never be any doubt as to where he stood. This was especially true in regard to all matters of the Christian Faith. Christianity had been divinely revealed and was not open to question. The Church, the Creed, and the Sacraments were all deep realities to him, and the members of his congregation could not fail under his teaching to appreciate their value. To have heard him preach once fixed forever in one's mind what manner of man he was; whether or not you agreed with him you knew that he meant what he said and believed with all his heart the message which he had been commissioned to bear. In appealing to his hearers he put the most searching questions and asked them with a force that was sometimes startling. On one occasion he was preaching at the Cathedral on the text, "Whosoever he saith unto you, do it," and toward the close of his sermon, pointing down to the congregation, asked in a ringing voice, "What are you doing?" A little boy sitting just under the pulpit who had grown somewhat restless, and was a source of anxiety to his parents, felt that the finger was pointed at him, and remained for the rest of the service riveted to his seat.

2. His frankness.

Being a man of such strong convictions his manner and speech were marked by the utmost frankness. I sat near him at a dinner party on one occasion when he was asked what he thought of one of the clergy. He replied at once but without the least bitterness, "I have no opinion of him whatever," and then added, by way of showing his freedom from ill will, "You asked me what I thought of him and I have told you; I never hedge." And he never did. In these days when there seems to be a general feeling that the one unpardonable sin is to hold that any one can be wrong, and when awful evils are condoned on the ground that people really mean well, it is an inspiration to remember how clearly and frankly Dr. Vibbert always stood out for the right, and how fearless he was in the expression of his convictions. The founding of the Brotherhood of St. Andrew may be recalled in this connection. I had the story from his own lips. On the first Sunday of his rectorship of St. James' Church, Chicago, he was asked to speak to a Bible class of young men taught by Mr. Houghteling. He was unable to do so that Sunday but went the Sunday following. This is substantially what he said: "You are all a set of pigs; you have this beautiful church, an excellent choir, Mr. Houghteling to teach you, and everything else that you need for your spiritual welfare; and you are sitting back and enjoying it all by yourselves. Go out, every one of you, and bring someone else with you next Sunday." Language like this was certainly startling and one might have expected it to be misunderstood, but that it was not is evidenced by the fact that the following week the class was double in size, and it went on growing. Out of it came our greatest organization for men and boys, which owes its existence to Dr. Vibbert's intensity of conviction and frank-

ness of speech. No one could ask or wish for a finer memorial.

3. His genius as a Pastor.

More and more, as I have gone in and out among the congregation to which he ministered so long, have I realized how unusual he was in his pastoral relationships. He was looked to for pastoral ministrations by a very large number of people, and he had the faculty of getting into very close personal touch with them. He was with them in their joys and their sorrows, and they felt that they had in him a friend whose loyalty could not be questioned. A family who had moved away from New York telegraphed to know if he could come on for a wedding; he replied at once that they might expect him, and signed himself "Family Chaplain". He was indeed chaplain to many families whose members felt that no occasion of moment could be complete without him. The feeling which was evident at his memorial service in Trinity Chapel on the Third Sunday after Easter was an indication of the place he held in people's lives.

4. His love for the Church's Worship.

One of the most beautiful things about Dr. Vibbert was his enthusiasm for and deep joy in the services of the Church. In the days when it was the custom at Trinity Chapel to have Morning Prayer, the Litany, and the Holy Communion, rendered with elaborate musical accompaniment each Sunday, so that the whole service lasted from two hours to two hours and a half, he frequently said on returning to the vestry room he wished he could go through the whole service again. Even after he was paralyzed and unable to speak

he took his place in the chancel, and his interest was unabated. Though he could not enunciate he took the note on which the service was sung, and quietly hummed it throughout. He was always fond of music, and until he was stricken sang the service with great ease and sweetness. Even after he retired from active duty he came to the chapel and sang the service each afternoon in Lent, not missing once in all the forty days.

THE SOUL'S VICISSITUDES

WHO WILL venture to say that the highest insight of the spirit is even half as constant as the highest action of the mind? Ask the saintliest men and women of this world, whether their holy watch was continuous, and their faith and love as reliable as their thought; and they will tell you how long, even when they went up to be with the Saviour on the mount, have been the slumbers of uncon-

sciousness, compared with the priceless instants when they were awake and beheld His glory. In every earnest life, there are weary flats to tread, with the heavens out of sight—no sun, no moon—and not a tint of light upon the path below; when the only guidance is the faith of brighter hours, and the secret Hand we are too numb and dark to feel. But to the meek and faithful it is not always so. Now and then, something touches the dull dream of sense and custom, and the desolation vanishes away: the spirit leaves its witness with us: the divine realities come up from the past and straightway enter the present: the Ear into which we poured our prayer is not deaf; the infinite Eye to which we turned is not blind, but looks in with answering mercy on us. The mystery of life and the grievousness of death are gone: we know now the little from the great, the transient from the eternal: we can possess our souls in patience; and neither the waving palms and scattered flowers of triumph can elate us nor the weight of any cross appear too hard to bear. Tell me not that these undulations of the soul are the mere instability of enthusiasm and infirmity. Are they not found characteristically in the greatest and deepest men—Augustine, Tauler, Luther? Nay, did not the Son of God Himself, the very type of our humanity, experience them more than all? Did He not quit the daily path, now for a Transfiguration, and now for a Gethsemane? Did not His voice burst into the exclamation, "I beheld Satan as lightning fall from heaven," yet also confess, "Now is My soul troubled"? And had He not His hours on the mountain all night? And what think you, passed beneath those stars? Ah, no! Those intermittent movements are the sign of divine gifts, not of human weakness. God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—James Martineau.



THE LATE REV. W. H. VIBBERT,
D.D.

FORGIVENESS

What though the Spring be long delayed,
What though our fondest hopes should fade,
Opprest our lives from day to day,
What though we miss life's brilliant sheen,
At least our thought on this may lean,
He grants forgiveness when we pray.

What though the summer comes with heat,
While on our path its fervors beat,
Perchance 'twill melt our hearts to say:
"Though fame and fortune come not nigh,
Though friends forsake, love pass us by,
He grants forgiveness when we pray."

The autumn winds, in sad refrain,
Wail ever "dust to dust" again,
And seemeth Hope to lose her way,
Yet though the winds are wailing low,
O'er land and sea, where'er we go,
He grants forgiveness when we pray.

O head, with winter's snows now crowned,
O heart, which peace hath never found,
O pilgrim, take for staff and stay
Sweet words which are of all the best,
The words which bring unbroken rest,
He grants forgiveness when we pray.

'Tis hard to bear the heavy cross
Of sin, and woe, and loved one's loss,
And yet, faint heart, thou must not stray
From paths of labor, love, and song;
Whate'er the woe, or grief, or wrong,
He grants forgiveness when we pray.

CLARA OPHELIA BLAND.

LOYALTY

BY THE RT. REV. CHARLES H. BRENT, D.D.

"Lo, I am with you always, even unto the end of the world."—
Matt. 28:20.

 T was God clothed in human character and experience who said this. That is the sort of God we have—One who is unchangeably loyal. As the Man Jesus, God came into human history. The men of His day tried to get rid of Him by killing Him, but He would not allow Himself to be thrust out of the world of men of whom He had made Himself a part. Having loved His own which were in the world, He loved them to the uttermost and to the end. He conquered death first by dying and then by coming back from the grave in a form that could die no more. His boast of loyalty is that having risen from the dead even those who wish to get rid of Him cannot do so. We do not know how to flee as He knows how to pursue. He remains available as a Friend, Saviour, Counsellor always, everywhere, to every one.

"Lo! I am with you always, even unto the end of the world."

How thrilling! God is loyal to men. Men must be loyal to God—that is only common fairness. To be what we know He wants us to be, to do the things we know He wants us to do, to love what He loves and to hate what He hates, is loyalty. To come to know Him as our companion is the greatest source of power and the greatest joy in life. We can best do what He wishes by walking by His side.

Put yourself boldly and squarely on the side of religion. The Church needs you as much as you need the Church. When you get home seize the first opportunity to be at public worship.

Loyalty has burned with a bright flame during the war—loyalty to God's cause, loyalty to home, loyalty to country. Keep the flame burning, for the loyal man is the friend of God and the friend of man. Stay with the best to the uttermost and to the last—that is loyalty.—*The Hatchet* (Daily newspaper of the S. S. George Washington).

BOARD OF MISSIONS MEETING



WO matters of great importance came before the Board of Missions at its recent meeting at the Church Missions House. The first was the whole subject of the Nation-wide Campaign, concerning which so much enthusiasm has already been aroused within the Church. Dr. Robert W. Patton, the general director of the campaign, had submitted a thorough report on the subject to the executive committee of the Board, which latter in turn submitted that report to the full meeting. The report was printed in full in last week's issue of THE LIVING CHURCH.

The determination of the Board, on the recommendation of the executive committee, was that the survey described by Dr. Patton, and now being made under his direction, be referred by the Board when completed to General Convention "for its consideration and approval", and asking General Convention to determine "what methods shall be used in apportioning the budget, general and diocesan, among the various dioceses and districts of the Church", and asking further for "such other instructions in regard to the campaign as the Convention may think well to give".

The second matter of special importance was the resignation of the treasurer, Mr. George Gordon King. Recalling that he had already served as treasurer for ten years, and had given to the Board the best service of which he was capable, Mr. King wrote: "While I am still strong, I am tired, and I do not look for a continuation of such vast responsibilities with contentment, or with the hope of keeping up with the work. Frankly, it has outgrown me. Moreover, when I assumed the office I was convinced that if I were permitted to serve for a period of ten years it would then be best that I make way for another. What I felt at that time I now know to be so. The work needs another mind for administration—the Church should be approached from another angle, and along new avenues."

Mr. King's resignation was accepted "with great regret and with high appreciation of his faithfulness and devotion," and a committee was named to express further the sense of appreciation for Mr. King's services.

The treasurer reported the receipt of \$494,205.65 for the first four months of the present year. It is difficult to make a comparison with the same time last year, but it is noted that, while one-third of the year is gone, only one-fourth of the apportionment is paid.

A bureau for work among immigrants in the United States was created, and provision made for placing a secretary in charge of that work. The diocese of North Carolina made known its desire to relinquish \$800 of its appropriation for white work, and a resolution of appreciation was adopted.

With respect to the communications of the continental domestic missionary bishops who had presented a budget through the Bishop of South Dakota, it was determined that the principle of a common budget for such work is desirable, and that the Board approved of the proposed annual meetings of the domestic missionary bishops for the purpose of presenting such a budget, and otherwise of acting conjointly with respect to conditions within their several fields.

The Board expressed approval of the principle of an executive board of the General Convention, which had been recommended for legislation by a joint committee from the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service. The joint committee was requested to draw up a canon embodying the principle, and to give wide publicity to it.

At the last General Convention a most helpful conference was held between the Board and the foreign bishops. It was considered of such importance by all concerned that it was decided to make it a triennial affair. The Board will, therefore, meet in the city of Detroit on Thursday, October 2nd, when, if possible, a conference between the Board and the continental domestic missionary bishops will be held, followed by a similar conference with the foreign bishops on October 3rd, the regular meeting of the executive committee to be held on October 4th, and the Board meeting on October 6th and 7th.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

PHILADELPHIA WOMEN FIGHT FOR BETTER HOUSING

THE activities of the Churchwomen of Philadelphia in behalf of better housing conditions in that city are beginning to bear fruit. The movement has had many spectacular features involving among other things a refusal by the city administrators to grant them permission to walk through the streets in a body from the diocesan Church of St. Mary's to the City Hall. This did not prevent some hundreds of them meeting in the office of the Director of Health and Sanitation and giving him some very definite information concerning the situation. The primary object of the movement is to arouse the city to the desperate conditions in the housing situation. Mrs. Abbey, who is one of the spokewomen, said:

"Property owners have been evading the law and this must be remedied. Sixty thousand people in this city are living in rear courts amid conditions which imperil the lives and health of all who occupy these houses."

It is to be hoped that the Churchwomen of other cities will follow the lead of their Philadelphia sisters and take the same vigorous steps to direct public attention to a condition which is a disgrace to all involved and a serious menace to the health of the community.

ADVANTAGES OF THE SIX-HOUR DAY

Lord Leverhulme, himself a large employer of labor, is a strong advocate of a six-hour day. He believes two shifts of six and a half hours (a half-hour off for meals) will increase the efficiency of workers at least 33 1/3 per cent., and that therefore as much can be done in six as is done in eight. In addition to this the plant would be running 50 per cent. longer time, that is, twelve hours instead of eight. With a corresponding decrease in the overhead and an increase in the output, that would be highly important. There are other highly important by-products, especially in the direction of education, for more time would thus be available for the courses in the continuation schools. Moreover, there would be a larger opportunity for physical training. These and other advantages are pointed out by Lord Leverhulme in his chapter on The Prevention of Strikes, which he has contributed to John Murray's volume *Labor and Capital after the War*. It may also be pointed out that a six-hour day would make it possible to utilize a larger number of laborers on a profitable basis—an important consideration in these days of reconstruction.

LABOR UNIONS AND THE I. W. W.

The total number of working people in the United States is somewhere between 37,000,000 and 30,000,000, according to Secretary Wilson of the Department of Labor. Some estimate it as high as 40,000,000. In 1914 the number was 33,000,000. The total number of workers in labor unions in the United States before the outbreak of the war was estimated at 2,250,000. This total has grown to about 3,250,000—roughly estimated. Then there are the members of the I. W. W., often mistakenly assumed to be a branch of the American Federation of Labor, although, as the Secretary points out, nothing could be farther from the truth. The I. W. W.'s believe that union labor, when organized into separate industries and crafts, as in the American Federation of Labor, is on the wrong track. They believe that all labor should combine in one vast organization; they preach a doctrine of a great new freedom which is to be reached through some kind of social revolution. The American Federation of Labor and the I. W. W. are in no way connected.

ORGANIZATION FOR CARE OF WAR ORPHANS

An international association for the care of the needy orphans of the war is being promoted by a committee headed by Senator Cosme de la Torriente of Cuba. In the course of an interesting brochure describing the purpose of his movement the Senator says:

"Is not this the proper movement for such a nation as Cuba, small but full of sympathy and gratitude toward those who at the expense of their lives have secured the liberty of the world and, therefore, the sovereignty and independence of the small nations, to propose the establishment of an international association for the protection of the helpless orphans of the war?"

He then suggests there be a conference for this purpose held in Paris. Certainly a most worthy object.

THIS YEAR New York State must raise over eighty millions of dollars to carry on its expenses. The budget of New York City will be some two hundred fifty million, and the other cities will have budgets in proportion. These figures give some slight idea of the immensity of modern governmental undertakings. In the face of such staggering figures, it is difficult to understand why voters will continue to elect men like Hylan of New York, Thompson of Chicago, and a long list of other men to carry on such undertakings.

THE SOCIAL SERVICE COMMISSION of the diocese of Long Island has formed an Interdenominational Committee on Hospital Service to take over the service which hitherto has been done by the field secretary of the Commission and to reorganize the work. The Social Service Committee will appoint two representatives of the Church as members of the Hospital Service Committee and will assist them to raise the quota of expense belonging to the Church.

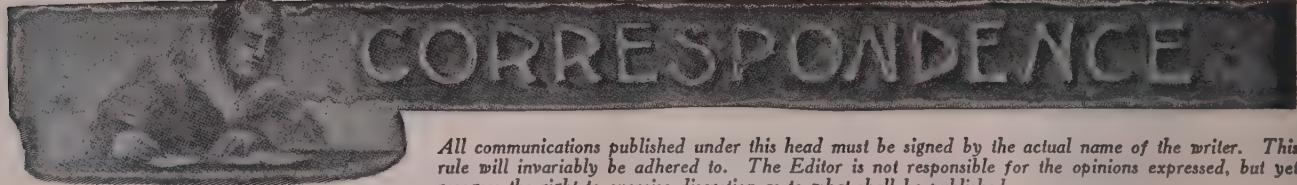
APROPOS OF the proposition to unionize the school teachers of Dallas, the *Dallas News*, leading paper of the Southwest, states its conviction that it is not desirable either from the standpoint of the teachers or that of the public that the teachers should become unionized. It declares that the American Federation of Labor is a class organization and that the school system is a public organization, and that the interests of the two are not always identical.

THE UNIVERSITY OF NORTH CAROLINA, through its extension division, is issuing a series of instructive pamphlets under the title of *After the War Information*. The first of the series, entitled *Reconstruction and Citizenship*, deals with the relation of the University and the new tasks of democracy and the problems of the reconstruction period. It is a pamphlet very well worth having.

Planning Sunlight Cities. How fine that title sounds! It is the name of a pamphlet by Messrs. Swan and Tuttle of New York, which begins with the statement: "Sunlight cities must be planned from the start." We hope the time will soon come when the same men may be able to write a pamphlet describing actual accomplishments in the way of planning such cities.

A MODERN HEALTH CRUSADE is thus described by the National Tuberculosis Association: "Its purpose is the formation of good health habits, the enlistment of children in community service, and the control of preventable disease."

"BELIEVE ME, labor unrest is the healthiest sign in the country at this time," so declared a member of the English House of Lords the other day in a debate in that body.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE CASE OF REV. IRWIN S. TUCKER

To the Editor of *The Living Church*:

AS you say in a recent article in *THE LIVING CHURCH*, the fact that a priest of the Church has been sentenced to twenty years in the penitentiary for violating the espionage law can hardly be ignored by the Church, or by the periodicals supposed to represent the thought of the Church.

If *THE LIVING CHURCH* is indeed interested, the following facts should be of especial interest, and certainly ought to be presented to the Church.

The five men implicated in this charge were Victor Berger, a member of the national executive committee of the socialist party; Adolph Germer, national executive secretary; J. L. Engdahl, editor of the party publication; William F. Kruse, secretary of the national Young People's Socialist League; and Irwin S. Tucker, formerly head of the party's literature department. These men were accused of conspiring together to obstruct the draft. It was not shown at the trial that they ever met together, or that any two or more of them ever talked about the draft, or planned to oppose or obstruct it in any way.

Mr. Tucker was consulted several times about obedience to the draft and in each case counseled obedience. This was not allowed to be brought forward in evidence.

The judge's charge to the jury was: "The law is that if any one of the defendants has done any act in apparent pursuance of an agreement which YOU THINK THERE IS REASON TO BELIEVE THEY MIGHT HAVE REACHED, which act might have had a tendency to cause any person subject to military duty to refuse the same, they are guilty of conspiracy."

Under such an interpretation of the law any public speaker whatsoever, from President Wilson down, could have been convicted.

Two pamphlets written by Irwin S. Tucker formed the main part of the evidence submitted against him. These were *The Price We Pay* and *Why You Should Fight*. These were both published before America's advent into the war. When the espionage law was passed, these pamphlets were submitted to Judge Rose, of Baltimore, who gave his opinion that they did not conflict with the law. A little later advice to the contrary was given and the pamphlets were immediately withdrawn from publication and circulation. The fact that intent to obey the law was thus shown was not permitted to be brought forward at the trial—nor was the *ex post facto* element considered.

R. O. Handwerk, a government witness, afterward testified under oath that he was offered \$600 to testify against the accused.

Edna Peters, another government witness, testified that she had been threatened with indictment if she refused to testify as desired.

Thomas C. Nixon, a juror, testified afterward under oath that Bailiff Streeter repeatedly denounced the defendants in the presence of the jurors, saying on one occasion, "Every one of these fellows is guilty and if I had my way I would hang every one of them."

The jurors all testified that the bailiffs brought in booze to them every night.

The above is enough to convince an impartial investigator that there is something to say on the side of the accused. These facts can be substantiated, and if you wish to take the matter up, Mr. William Cannea, of Chicago, who had charge of the defense, can put you in the way to do so.

Three priests of the Church—the Rev. G. C. Tucker, the Rev. G. L. Tucker, and the undersigned—can pledge the loyalty of the Rev. Irwin S. Tucker. We have waited in the confident expectation that the Church papers would show some interest in the matter.

There were other happenings at this trial which would show even more clearly the unworthy motives actuating those who had charge of it.

Now what are you going to do about it?

THE LIVING CHURCH is also on trial.

ROYAL K. TUCKER,
† D. S. C.

Formerly Captain Chaplain
102nd Ammunition Train, A. E. F.

Fairthorpe, Ala., May 12th.

[What we are "going to do about it" is, first, to print this letter. Second, to say that *THE LIVING CHURCH* treated of the moral, rather than the legal, aspect of the case of a priest doing what he could to prevent his nation from effectively doing its part in curbing violence in Europe and punishing the nations that had disturbed the world's peace. It will certainly be recognized that we cannot review a trial in a United States court, and if the trial was improperly conducted the higher courts will certainly take cognizance of the fact. But the fact that the defendant in the case was repeatedly quoted in the papers throughout the period of the war as having, in many speeches, uttered sentiments violently adverse to the national cause certainly leads to the inference that the pamphlets recalled from circulation were not, and did not need to be, the basis upon which judgment was rendered; and if it be maintained that the papers misstated his position, we reply that *THE LIVING CHURCH*, at least, would have printed any proper statement from Mr. Tucker designed to vindicate his loyalty. Mr. Tucker cannot have failed to know that we would have done anything in our power to protect a priest whose actions were being misrepresented. As to the specific incidents connected with the trial, it is germane to point out that the Nixon incident was denied under oath by the other eleven jurors. We have no information as to the other alleged incidents, but, desiring to learn the facts at first hand concerning such remarkable allegations, we held this letter over for a week, mailed a proof of it to Mr. William Cannea whose name is given by our correspondent, asked him for any information on the subject—and at the end of ten days have received no reply. That the three revered priests, whom we understand to be the father and two brothers of the accused, one of whom (the writer of the foregoing letter) received the distinguished service cross for gallantry in action, feel able to "pledge the loyalty of the Rev. Irwin S. Tucker" is indeed, much in his favor. We have not raised the technical question of his loyalty. But the repeated reports of his utterances throughout the war, which yet remain uncorrected, appear to us to justify the comments which we have made.—EDITOR L. C.]

THE RITUAL OF THE ALTAR DESK

To the Editor of *The Living Church*:

IHE exact position prescribed by the rubric for the priest to take at the altar when he begins the office of the Holy Communion may not at first sight seem to be a matter of any importance, but when the taking of the wrong position involves an annoying and awkward interruption of the service, and the exploiting of an unnecessary and perplexing piece of ritual, it is quite another matter.

The rubric directs the priest to begin at the "right"—that is, the gospel side. There is not the shadow of a doubt that this is the correct historical interpretation of the rubric which says, "and the minister standing at the right side of the Table," for it is the American equivalent of the English rubric, "and the minister standing at the north side of the Table," the change being made because the rule of the orientation of churches did not obtain in America as it did in England.

This is proved by Bishop White, who, in his volume, *Memoirs of the Church*, has left us in his own words the reasons for the various changes made from the English book, all of which came under his own supervision. On page 69 he deals with this rubric as follows: "There was proposed and adopted the position that in the rubric immediately before the Administration of the Holy Communion, instead of 'standing at the north side of the Table,' it should be 'standing at the right side of the Table.' This is certainly most agreeable to the spirit of the rubric, and the most consistent where a church does not stand east and west, with the Table at the former, as were all the Churches of England when the liturgy was framed."

Bishop Barry in his *Teachers' Prayer Book* on page 220m gives the same explanation about orientation as the reason for the change, adding: "the 'right' being reckoned according to modern liturgical usage as looking from and not toward the Holy Table".

Now the priest of course has to read from a Prayer Book, and it is the custom for the book to rest on an altar desk, and as he begins at the gospel side the desk should be there. Altar

desks are sometimes heavy and cumbrous and not easily portable. Those who, under a mistaken interpretation of the rubric, begin the service at the epistle side, with the desk there, have to get the desk over to the gospel side for the reading of the gospel, and in places where a server or acolyte is used this is made the occasion of a needless and unedifying ceremony, the service being halted for this purpose.

Dean De Witt of the Western Theological Seminary in his excellent volume of pastoral suggestions called *Decently and in Order*, on page 64, gives a realistic description of what sometimes takes place under the circumstances. He says "perhaps as much trouble comes from this insignificant act of an acolyte as from any other item of ceremonial. This is why: the current of devotion is arrested while an awkward boy, with heavy, clattering, or squeaky shoes, mounts two or three steps, with more or fewer jerks of his half-combed head, grabs the altar desk, turns round, clatters down, turns and jerks his head, goes diagonally up the steps to the other side of the altar, drops the desk on it, and skips back to his place with occasional unsteady movements of his members, while the priest and people wait—the latter naturally watching the ceremony, and perhaps wondering what religious purpose is supposed to be served thereby."

The humor of this shows that the good Dean is not without imagination. But why in the name of all that is reasonable should not the Dean, who is the counsellor and instructor of men who are to become pastors and celebrants of the Holy Eucharist, come out and say in plain language that such a ceremony is founded upon a mistaken construction of the rubric, and so is to be avoided?

It is trivial ritual like this, without any liturgical justification and conducive neither to reverence nor dignity, that irritates and distresses many earnest and devout people and keeps some of them away from church.

Let us hope that in the new revision of the Prayer Book this rubric will be put in such form as to admit of no possible misunderstanding.

CHARLES H. HIBBARD.

Pasadena, Calif.

"A CONCORDAT WITH CONGREGATIONALISTS"

[ABRIDGED]

To the Editor of *The Living Church*:



T goes without saying that we all are agonizing over Church unity. Yet there is all the more danger of being stamped by "hasty irenic". Short cuts are not always the safest.

But some of us who have read with great interest the symposium of printed opinions as to the proposed canon permitting ordination of Congregational ministers, while allowing them to continue as Congregationalists, have been waiting to see the point brought out as to how such ordination would accomplish anything more than confusion.

Suppose even that Congregational ministers can be found who are willing to accept episcopal orders. The question in many minds is: If they do not intend to live in and work under the Church (necessarily), what difference will it make? What will be the effect on the laity of the Church, of seeing an episcopally ordained man still in charge of a Congregationalist body working in rivalry to the Church? Or how will it affect Congregationalist laymen, to see one of their ministers in charge of an Episcopal congregation?

Does ordination imply or does it not imply loyalty to the body into which one is ordained? Did we not have in the early Christian centuries schismatic bodies which held all (or much) of the Catholic faith, and yet were not recognized as a part of the Body? And, on the other hand, were there not heretical bodies which possessed the Catholic ministry (whose orders were considered valid), yet were not recognized as part of the Body?

In other words, is it a question of resemblance or identity? It would seem as though this point were covered by a page in Westcott's *Catholic Principles* (Chapter VII):

"The question is not one of resemblance, but of identity. A modern sect might adopt the Church's form of organization, her Creed, and her Ritual, and her vestments. It might teach much truth, convert men, and flourish as an organization, and do much good; but however this might be, it could not assume the authority or identity of the old Church, or claim its life, simply and purely because, as a matter of fact, *it is not the old Church*, has no organic connection with it, has no share in that unity which is necessarily characteristic of the original organism.

"Similarity, even though it be perfect, is not identity. If Christ founded a Church, the question is not what organization is like that Church, but what body is that Church; and, if this Church exists to-day, it is the heir by inheritance of the grace, truth, and authority which Christ gave to the Church."

Of course, I see that it will be contended that, by mixing ordinations, Congregationalists will somehow become identified with Episcopilians, etc. But, if they still continue to be Congregationalists in every other respect, would that alone "identify" them; and what right have they to episcopal ordination? And if, on the other hand, they are willing to accept episcopal beliefs, creeds, ritual, vestments, etc., why any longer remain Congregationalists in name?

Juneau, Alaska.

G. D. CHRISTIAN.

"DEFINITIVE"; NOT "DEFINITE"

To the Editor of *The Living Church*:



NOTICE that my communication of May 6th, regarding "Proposals for an Approach toward Unity" has been honored by publication in your esteemed journal and write to call attention to an error in the ninth paragraph. "The whole fault arises from being too readily definite" as published, read originally: "The whole fault arises from being too readily definitive."

I am making this correction only that I may be set right in your eyes and in case anyone should suspect me of advocating indefiniteness as to outlines of the Faith. I stand absolutely for a brief and definite statement of the Faith and so far as possible for a definite and uniform method of worship and interpretation of that Faith.

The point I wished to make was that I felt it a mistake to be over hasty or assertive in defining just how a man shall interpret the fundamentals.

There should be an understanding breadth of view and tolerance which appreciates that these things are susceptible of approach from more than one angle and yet may be held in all sincerity by the believer. Such an attitude would put an end to this subtle ridicule which the Protestant uses toward the Catholic, and vice versa; and each would understand that the other is following a perfectly true ideal and that he should be let alone in his preference.

I further believe that once this theory gained a foothold the Catholic ideal would sweep forward over everything because of its very definiteness.

Yours very truly,

Chicago, May 20th.

JOS. G. HUBBELL.

MR. LEWIS CANNOT ATTEND

To the Editor of *The Living Church*:



MAY I use your columns to answer many inquiries on the same subject? Having accepted some months ago the presidency of a large financial institution in Philadelphia, I found it would be impossible for me to go to Detroit for three weeks in October. For this reason and with great regret I withdrew my name from the official ballot at the recent Pennsylvania convention.

Philadelphia, May 16th.

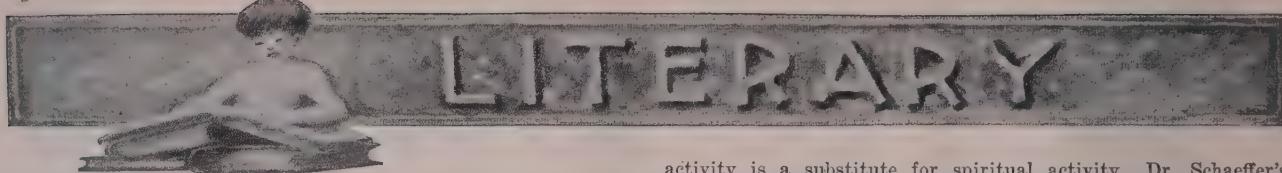
FRANCIS A. LEWIS.

CRUSHING BOLSHEVISM AT ITS SOURCE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN MASSACHUSETTS]

AS TO THIS menacing wave of anarchy and bolshevism, it seems clear that we must first make very sure that there is no social injustice, no unfair exploiting of labor, no wicked luxury existing side by side with unnecessary want. We must see that wages are adequate, and time of labor so apportioned as to make life worth living. We must try to establish freedom from foul air, dangerous conditions, unrelieved monotony, brutal bullying, bribery, and corruption. We must go on making Liberty Loans, and our securities must be public parks, playgrounds, proper places of entertainment and refreshment, good music, and good art. We must try to see that every free man lives in a decent home; that little children have freedom to grow and be healthy and love and laugh; that the criminal is freed from senseless torture and possesses the possibility of reform; and that the poor prostitute is freed from her awful slavery of body and soul.

When we are once sure that these liberties are universal, we can safely hold men to an account of strict justice—justice for rich as well as for poor—for employer as well as for employed. When we have established the liberty of men's bodies, we can teach them Mazzini's great doctrine, to recognize their duties rather than to clamor for their rights; but it will be hard to teach them that, until we are all convinced that there is some measure of such liberty for every man. When the red flag advances threateningly, it is more difficult to combat it, so long as it represents even a modicum of truth.



THE WAR AND AFTER—SPIRITUAL PROBLEMS AND SOCIAL RECONSTRUCTION

God's Responsibility for the War. By Edward S. Drown. Macmillan. 60 cents.

Prof. Drown's little book is an attempt to think out clearly the whole subject of God's omnipotence and the problem of evil. If God is both all-powerful and all-loving (and He must be both, or He is not God), why did He not stop the war? Why does He ever permit suffering? Is it possible, now that we have been compelled to face the problem, with our new sense of social responsibility, and our new sensitiveness to suffering, to feel that "underneath are the everlasting arms" and to have confidence in God as a loving Father who really helps His children? Prof. Drown answers such questions by urging a more living and more personal conception of what omnipotence really means. It does not mean that God can do everything—call to mind Campbell's story of the boy who wanted to know whether God can make a stone bigger than He can lift! God is omnipotent because right is omnipotent and in the end must triumph. God's power is the kind of power that was revealed in the cross; not the power that compels, but the strength that finally wins.

God and the War: Some Lessons of the Present Crisis. By Archdeacon Paterson-Smyth. Doran. \$1.00.

Those who know Dr. Paterson-Smyth's books on the Bible—and who does not?—will be glad to have this volume of war sermons, even though the war is a thing of the past. It is full of definite teaching, rich in its exhibition of pastoral affection, strong, direct, and practical, a good example for other preachers of how to present Christian truth with an appeal to the heart. We like best the chapters on 'The Men Who Died in Battle,' and the last sermon on England's "If Not," though the four sermons on the former subject are largely a repetition of the treatment of the future life in the author's *Gospel of the Hereafter*.

The Adventure of Life. By Robert W. McKenna, M.D. Macmillan. \$1.25.

Interesting, first, because of its subject: belief in God and belief in continuous and unending life; such belief held firm despite the horrors of war. Second, because of the author, a trained physician who has seen much of human life, its sordidness as well as its high heroism, who has faced life's problems and thought on its mysteries, and believes in a God back of it all. Third, because of the way it was written, in a hut in the war zone, between pressing labors with the wounded and with the grim facts of war furnishing arguments and illustrations. It is a book to give to men who think on scientific lines, from a man whose knowledge of science has taught him, in the religious realm, that "a creed is a necessity, to prevent belief trickling away into the morass of loose thinking."

The Gospel and the Great War. By Ozora S. Davis. University of Chicago Press. \$1.25.

The title does not express all that the book is. It has value, even though the war is over, because it is an attempt to show how to preach the old Gospel to a new age. Each chapter ends with some suggestive outlines of sermons; rather too short, most of them, to fulfil their purpose. The book fails in not putting enough stress on the Christian faith as the real basis of Christian living.

The Twentieth Century Crusade. By Lyman Abbott. Macmillan. 60 cents.

Coming, as it does, after the war is over, this is even more belated than some of the other war books, because it was written especially for the actual days of suffering and sacrifice. It is in the form of letters to the mother of a soldier, to show the glory of sacrifice in a war that was really a crusade—not a crusade to recover the tomb where Christ was buried, but a crusade to make the world a place in which Christ's brethren can live in safety. The introductory chapter on the three crosses is most suggestive.

The Greater Task. By Wm. C. Schaeffer. Revell. \$1.25.

A discussion of the obligations of the Christian Church in the new era of reconstruction. There is nothing new in the treatment, though its elementary character may make it valuable for over-conservative people, who are prejudiced against all this talk about the Church's task, because they feel that social welfare

activity is a substitute for spiritual activity. Dr. Schaeffer's book insists upon the point that the mission of the Church is not simply to save individuals and train them for eternal life, but to save the entire social order. Most Christian people admit it! Like the circus manager who was told, if he could not catch the escaped leopard, to shoot him on the spot, people who want to do things socially are always asking, "Which spot?" They admit the inspirational value of social service writings—only they want to be told just what to do and how to do it.

The New Citizenship. By A. T. Robertson. Revell. \$1.00 net.

Like the preceding book, this is elementary and general. It is written for "the Christian facing a new world order". What Dr. Robertson asks is that we shall apply to the destruction of foes at home the same energy and organization with which we fought the foe abroad. The home foes, of course, are disease, crime, social injustice, etc.

CERTAINLY "NEAREST TO HOME" of the multifold war activities of the nation were the five million war gardens which are estimated to have added half a billion dollars' worth to our food supplies in 1918. Charles Lathrop Pack, president of the National War Garden Commission of Washington, has embodied in an attractive volume, *The War Garden Victorious*, a statement of the Commission's origin and the widely variant phases of its work. As an appendix there are added two of the 1919 "Victory Books" issued by the Commission, *War Gardening*, and *Home Canning and Drying*. The book is not for sale, but is being sent to libraries, garden committees, and others interested in war garden records. [National War Garden Commission, Washington, D. C. Pp. 179+72.]

RELIGION

Encyclopaedia of Religion and Ethics. Edited by James Hastings with the assistance of John A. Selbie, D.D., and Louis H. Gray, Ph.D. Volumes IX (Mundas-Phrygians) and X (Picts-Sacraments). New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark, 1917 and 1919.

Dr. Hastings is surely a prince among editors of religious works of reference, and this *Encyclopaedia* is a monumental triumph. Its progress towards completion is the more remarkable because of the war-disturbance. The task of analyzing its varied contents cannot be undertaken here, but we renew our expression of judgment that for the study of comparative religion and ethics, and of a multitude of related theological and philosophical subjects, it has the value of a large library, and is more complete and reliable in matters of accurate and scholarly learning than any other library that can be procured at the same cost.

It is a characteristic of almost all the articles that they give accurate historical surveys, and thus put the reader in a position to draw his own inferences, independently of the theoretical views of the writer.

The Christian Approach to Islam. By James L. Barton. Boston and Chicago. The Pilgrim Press. Pp. 316. \$2.00.

A great turning point in the relations between Christianity and Mohammedanism has been brought forth by the war. Islam has never been more decentralized than at the present time. Now is the moment for the Church to bring its message to these millions outside the fold. Mr. Barton has caught the spirit of the time, and, in a scholarly and sane manner, has presented the situation just as it is to-day. Every Christian man and woman who desires to see the conversion of Islam, and who is interested in the growth of the Church in Mohammedan countries, as a guarantee of justice and liberty for all, should purchase and read this book. It is a mine of useful knowledge about Islam, it shows a man afire with Christian zeal for the conversion of the Mohammedan world; but what is more to the point, it presents a sane and statesmanlike plan for the accomplishment of the ideal.

SAMUEL A. B. MERCER.

A USEFUL COMPILATION is the *Church Dictionary of General Terms and Chief Bible Names* by Frederic S. Eastman, rector of Grace Church, Carthage, N. Y. Tersely expressed, the definitions of principal terms used in the Church and the identification of names of leading Bible characters are provided. The pamphlet is excellent for distribution among the masses of our people. The price is 25c and it is stated that Church societies sending orders for the book may retain half the proceeds as their commission. [To be obtained from the author.]

Church Kalendar



June 1—Sunday after Ascension.
 " 8—Whitsunday.
 " 11—Wednesday. St. Barnabas.
 " 11, 13, 14—Ember Days.
 " 15—Trinity Sunday.
 " 22—First Sunday after Trinity.
 " 24—Tuesday. Nativity St. John Baptist.
 " 29—Second Sunday after Trinity. St. Peter.
 " 30—Monday.

KALENDAR OF COMING EVENTS

June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.
 " 1—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 " 3—Easton Dioc. Conv., Trinity Church, Elkton, Md.
 " 3—Western New York Dioc. Conv., Trinity Church, Geneva.
 " 11—Western Michigan Dioc. Conv., Kalamazoo.
 " 19—Annual Conference of the Confraternity of the Blessed Sacrament, Church of the Redeemer, Chicago, Ill.
 " 20—Wyoming Dist. Conv., St. Matthew's Cathedral, Laramie.

July 2—California Special Conv., Grace Cathedral, San Francisco.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (In Eighth Province).

CHINA HANKOW

Miss H. A. Littell (Address direct: St. James' Rectory, West Hartford, Conn.).
 Rev. E. L. Souder.

JAPAN TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Ven. T. A. Schofield (in Sixth Province).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth Avenue, New York City.

Personal Mention

CHAPLAINS CHARLES BRECK ACKLEY and WILLIAM HEILMAN, stationed at Camp Grant, Ill., have been promoted to captaincies.

THE REV. THOMAS BELLINGER takes charge of St. John's Chapel, Oklahoma City, Okla.

THE ADDRESS of the Rev. JESSE R. BICKNELL, retired, is 1325 Linden avenue, Baltimore, Md.

THE REV. JOSEPH H. EARP became rector of Immanuel Church, New Castle, Del., on May 1st, and his address is Immanuel Church Rectory.

THE REV. W. A. GUSTIN has been made rector emeritus of the Church of St. Michael and All Angels, Berwyn, Ill., and will make that his home, although in his present effort to recover physical health he expects to spend the summer at Fitch Bay, Province of Quebec, Canada.

THE REV. TOWNSEND G. JACKSON, D.D., announced his resignation as rector of St. Paul's Church, Flatbush, L. I., on May 25th, after thirty years' service.

THE REV. LEVI JOHNSTON should now be addressed at 172 Prospect Park West, Brooklyn, N. Y.

ALL COMMUNICATIONS for the secretary of the diocese of Sacramento should be addressed to the Rev. CLARENCE H. LAKE, Benicia, Cal.

THE REV. RICHARD J. LEE is rector of Christ Church, Adrian, Mich.

THE REV. JONATHAN W. MILLER is now in charge of Grace Church, Kinsman, Ohio, where he should be addressed.

THE REV. ARTHUR C. PEABODY becomes rector of St. Paul's Church, Windsor, Vt.

THE REV. DAVID A. PEARSON has assumed the rectorship of St. Thomas' Church, Dover, N. H.

THE REV. AUSTIN H. REED became rector of St. James' Church, Keene, N. H., on May 1st.

THE REV. B. E. REED has accepted the rectorship of Trinity Church, St. Charles, Mo.

BISHOP RICHARDSON of Fredericton, N. B., preached the annual flower sermon at Christ Church Cathedral, St. Louis, Mo.

BY JULY 1ST THE REV. WM. RUTHERFORD SAVAGE will take charge of the mission stations in Ashe county, North Carolina, with headquarters at Jefferson.

THE REV. L. EUGENE WETTLING should be addressed at Calloway, Neb.

THE REV. EDWIN G. WHITE will preach the Wallcourt School baccalaureate sermon, in St. Paul's Church, Aurora, N. Y., on the Sunday after Ascension Day.

THE REV. HOWARD B. ZIEGLER has accepted a call to the Church of the Good Shepherd, Silver City, New Mexico, and will begin his services there on Whitsunday.

DEGREE CONFERRED

UNIVERSITY OF KING'S COLLEGE, WINDSOR, NOVA SCOTIA.—At the commencement exercises on May 8th, the degree of Doctor in Divinity (in course) upon the Rev. HENRY SMART, assistant rector at Zion and St. Timothy's parish, New York.

ORDINATION

EAST CAROLINA.—On Thursday, May 8th, in the Church of the Good Shepherd, Wilmington, N. C., the Rev. FRANK DEVINNEY DEAN was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D. The Rev. W. H. Milton, D.D., preached and the Rev. Duvall Gwathmey presented the candidate; the Rev. W. H. Barnwell read the Litany and the Rev. Walter R. Noe the epistle; the Rev. Edward Wootten joined the other clergy in the laying on of hands. The Rev. Mr. Dean will continue at the Church of the Good Shepherd as rector.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

HULL—WHEATON.—On the Eve of Ascension Day, Wednesday, May 28th, Miss LAURA T. WHEATON and the Rev. PHILIP W. HULL were united in holy matrimony in Trinity Church, Columbus, Ohio. The Rev. E. E. Chauncey, rector, read the bethrothal, the Rev. William E. Hull, father of the groom, the marriage service, and the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, pronounced the blessing. The bride was attended by Miss Ruth E. Hull, sister of the groom, and the groom by Lieut. William W. Wheaton, brother of the bride, just returned from France and home on leave. The Rev. Mr. Hull is assistant minister at Trinity Church and Mrs. Hull is supervisor at the Associated Charities. After five weeks in the East they will be at home at 311 West Tenth avenue, Columbus.

DIED

CUDDY.—Entered into rest from her home in Pittsburgh, Pa., FRANCES CUDDY, daughter of

the late James and Frances E. Cuddy, of Pittsburgh; for sixteen years missionary teacher in Porto Rico, having served at San Juan, Ponce, and Mayaguez. The funeral service was held in the Church of the Ascension, Pittsburgh, on Tuesday, May 20th, the Rt. Rev. Cortlandt Whitehead, D.D., officiating, assisted by the Rev. Dr. Wyatt Brown, rector of the parish, and the Rev. Messrs. L. F. Cole and R. E. Schulz, intimate friends of the family. Interment was in the family lot in the Allegheny Cemetery.

WANTED

POSITIONS WANTED—CLERICAL

W ESTRY WOULD LIKE PARISH FOR young clergyman, 30 years old. Is supplying during absence of rector, in France, who will return shortly. Conducts service in reverent and impressive manner. Very good preacher; good mixer; fine organizer; earnest worker; musical. Gave up splendid place as great accommodation to us. Address H. D. FULLER, JE., Warden, Christ (Episcopal) Church, Winchester, Va.

R ECTOR OF IMPORTANT PARISH desires general missionary work September 1st. Experienced, successful organizer; could use own Ford car. Minimum salary \$1,500 and house. Highest references. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

S OUTHERN CLERGYMAN, CATHOLIC, desires to supply church during July or August, or both. A good reader and preacher. East or North preferred. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

E XCELLENT PREACHER, RECTOR prominent New England city parish, would take Sunday duty during August, vicinity New York or Jersey coast. Address N. E. C., care LIVING CHURCH, Milwaukee, Wis.

C HAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY FOR AUGUST, or longer, near New York. Preacher, musical if needed. Address NAIDAN, care LIVING CHURCH, Milwaukee, Wis.

P RIEST, WHO LIVED WITH OUR BOYS AT the front, just returned, desires rectorship. Address CONSECRATED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

A CHURCH BOARDING SCHOOL for boys, eastern location, seeks the services of several men for its faculty beginning September 1919. French and English, Mathematics and Physics, Latin and Elementary work, are the groupings. Loyal Catholic Churchmen and men who can take a general interest and part in the life and play of the students preferred. Must live at the school. Give references and send photograph and state salary requirements in addition to living. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

T HE WESTERN THEOLOGICAL SEMINARY offers a permanent position to an unmarried man under 40, who, with some linguistic attainments, desires to specialize in archaeology. Must be competent for office work, typewriting, etc. Address THE DEAN, 2720 Washington Blvd., Chicago, Ill.

U NMARRIED MEN WANTED, WIDOWERS every age and occupation willing to do scholastic, agricultural, industrial, charitable work among poor boys in Roumania. Address SENANIA, care LIVING CHURCH, Milwaukee, Wis.

P UPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

POSITIONS WANTED—MISCELLANEOUS

S T. PAUL'S AMERICAN EPISCOPAL CHURCH, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

THE LIVING CHURCH

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

TRAINED NURSE OWNING AN EXCEPTIONALLY fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address Box 88, Towanda, Pa.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

FOR RENT—IOWA

FOR RENT—NINE-ROOM HOME, furnished or unfurnished, gas, water, electricity, barn, and garden, for the summer; county seat, Waverly, Iowa. Ideal location for physician. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

REAL ESTATE—NORTH CAROLINA

The yellow-banded bees,
Through half-open lattices
Coming in the scented breeze
Fed thee, a child, lying alone,
With whitest honey in fairy gardens
full'd—
A glorious child, dreaming alone,
In silk-soft folds, yielding down,
With the hum of swarming bees
Into dreamful slumber full'd.'—
Tennyson.

"In Orange or Englewood fair." —Anon.

A child might wish, if he could, to be born in some suburb of New York, by the Palisades and wide river; but the next most beautiful place might be among lovely mountains.

Lands and homes in the mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE Leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of the Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

CLERICAL OUTFITS

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HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to coöperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, CHURCH HOUSE, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.
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GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. Five minutes from Loop; Madison street cars. Sundays: Holy Communion 7:30; 9:15; and 11. Daily in chapel at 7:00 A. M.

APPEALS

NEGRO WORK IN SOUTH CAROLINA

Funds are yet needed for our urgent mission work among the negroes in the diocese of South Carolina, to enable us to round out our school year by May 31st in good shape. While lack of money hampered our industrial work in the mission schools, it is absolutely necessary for us to have sufficient funds at the end of the school year, May 31st, to meet our payroll and other indebtedness incurred in the mission work. We are now in close quarters. We earnestly hope that those of our friends who have not already sent in their contributions will do so by the end of the month or *early in June*.

For contributions received from friends we are profoundly grateful.

Very faithfully yours,

E. L. BASKERVILL,

Archdeacon.

54 Bogard street, Charleston, S. C.
May 19, 1919.

THE LIVING CHURCH

HOUSE OF MERCY

This institution has received nearly \$100,000 in response to its recent urgent appeal; \$150,000 more is needed before the trustees can erect buildings on the land they own in Valhalla, N. Y. The Sisters of St. Mary, without remuneration, are eager to add the heavy burden of the care of unmarried mothers to their care, since 1854, of unprotected and friendless girls. Surely an appealing enterprise; and it is near completion! Who will help to make it possible for the Sisters to begin their Christ-like work for these unfortunate women?

Inquiries may be made of SISTER GERTRUDE, House of Mercy, Inwood, New York.

RETREATS

GLENDALE, OHIO.—The Rev. Stanley Matthews Cleveland, recently returned from chaplain's duty overseas, will hold a retreat for the Sisters of the Transfiguration, Glendale, beginning Whitsunday evening.

KENOSHA, WIS.—The Sisters of St. Mary will hold a retreat for associates and other women at Kemper Hall, beginning with vespers on Monday, June 23rd, and closing with the Holy Eucharist on Friday, June 27th, the Very Rev. Frank L. Vernon, D.D., Chaplain-General of the Community, conductor.

Will those desiring to attend kindly communicate before June 4th with THE MOTHER SUPERIOR?

SOUTH BYFIELD, MASS.—The Society of the Companions of the Holy Cross offers a week-end retreat for women to be conducted by the Rt. Rev. BENJAMIN BREWSTER, D.D., at Adelnywood, South Byfield, Mass., June 14th to 16th. The retreat will begin at 7:30 Saturday evening and close after breakfast on Monday. Guests will be welcome at any time Saturday afternoon to stay until after luncheon on Monday.

As the number must be limited, application should be made as soon as possible to MISS E. MACKINTOSH, Beaver street, Waltham, who will give necessary details.

SWANSEA, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at Christ Church, beginning Monday evening, September 22nd, and closing on Thursday morning. Conductor, Bishop Osborne. Those desiring to attend should apply for accommodation at Rest House, Swansea, to Mr. CLARENCE H. POOR, 45 Bromfield street, Boston. Charges \$4.50, or \$1.50 per day, if application is made beforehand for only part of the time. Further information may be obtained from the Rev. A. E. JOHNSON, All Saints Parish House, Providence, R. I.

ANNOUNCEMENT

Send in your order NOW for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals, and inexpensive Christmas gifts, neatly arranged in attractive sample books.

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INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK :

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave., and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO :

Otto Ulbrich, 386 Main St.

BOSTON :

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE :

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA :

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE :

Grace Church.

WASHINGTON, D. C. :

Woodward and Lothrop.

CHICAGO :

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA :

Grace Church.

MILWAUKEE :

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON :

St. David's Church.

LONDON, ENGLAND :

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Richard G. Badger. Boston, Mass.

Four Modern Religious Movements. By Arthur Haire Forster. \$1.00 net.

Dodd, Mead & Company. New York.

The Higher Powers of Mind and Spirit. By Ralph Waldo Tr. ne. Net \$1.50.

Thomas Y. Crowell Co. New York.

War Stories. Selected and Edited by Roy J. Holmes, Head of the Department of English, Jamestown College, Jamestown, North Dakota, and A. Starbuck, Department of English, Iowa State College, Ames, Iowa. \$1.25 net.

Punishment and Reformation. A study of the Penitentiary System. By Frederick Howard Wines, LL.D. New Edition, Revised and Enlarged. By Winthrop D. Lane of the Survey Staff. \$2.50 net.

Houghton Mifflin Co. Boston, Mass.

The Student's Book of Inspirations. Selected and Arranged with an Introduction by Edward Dickinson. \$1.00 net.

George W. Jacobs & Co. Philadelphia, Pa.

Kit of Greenacre Farm. By Izola Forrester, Author of *Greenacre Girls*, *The Polly Page Books*, etc. With illustrations by Anna Garrett. Net \$1.35.

All 'Round Our House. By Rupert Sargent Holland. With illustrations by Samuel Palmer. Net \$1.25.

J. B. Lippincott Co. Philadelphia, Pa.

The War Romance of the Salvation Army. By Evangeline Booth and Grace Livingston Hill. \$1.50 net.

The Macmillan Company. New York.

Reading the Bible. By William Lyon Phelps, Lampson Professor of English Literature at Yale. Net \$1.25.

The Blind: Their Condition and the Work Being Done for Them in the United States. By Harry Best, Ph.D., Author of *The Deaf: Their Position in Society and the Provision for their Education in the United States*. Net \$4.00.

S. P. C. K. London, England.

The Macmillan Company. New York, American Agents.

The Second Century. Being a Series of Readings in Church History for Lent and Other Times, by J. F. Whitney, B.D. Net \$1.20.

The Minor Prophets Unfolded. By A. Lukyn Williams, D.D., Vicar of Guilden Morden and Hon. Canon of Ely Cathedral and Late Examining Chaplain to the Bishop of Durham. (Vol. III. Obadiah, Jonah, and Micah.) Net \$1.00.

A. R. Mowbray & Co. London, England.

Morehouse Publishing Co. Milwaukee, American Agents.

Flowers of Meditation. (From the French of S. Francis de Sales.) Translated and Adapted by H. L. Hubbard, M.A., Assistant Priest of the Church of S. Mary the Virgin, Ashford, Kent. (*Fleur-de-Lis* Booklet Series.) Net 45 cts.

The Sacrifice of the Best and Men's Attitude Towards It. By E. Tyrrell-Green, M.A., Professor of Hebrew and Theology, St. David's College, Lampeter. Net \$1.15.

Westminster Press. Philadelphia, Pa.

The Wall and the Gates, and Other Sermons. By J. Ritchie Smith, Professor of Homiletics, Princeton Theological Seminary. \$1.50 net.

CATALOGUES

Lake Forest College. Lake Forest, Ill.

Catalogue 1918—1919.

PAPER COVERED BOOKS

A. R. Mowbray & Co. London, England.

Morehouse Publishing Co. Milwaukee, American Agents.

Sacrifice and Some of Its Difficulties. By Walter J. Carey, M. A., Chaplain, R. N., Warden of Bishop's Hostel, Lincoln. Author of *Prayer and Some of Its Difficulties*. Net 65 cts.

Charles Scribner's Sons. New York.

Thomas Jefferson. By David Saville Muzzey. Ph.D. \$1.50 net.

PAMPHLETS

From the Author.

The Church and the Kingdom. By Ven. William L. Davis, 42 Canfield Place, Rochester, New York.

Industries and the State under Socialism. Address before the National Conference of State Manufacturers' Association, at St. Louis, Mo., Feb. 14, 1919, by Rome G. Brown, 1000 Metropolitan Life Bldg., Minneapolis, Minn., Chairman American Bar Association Committee to Oppose Judicial Recall and Allied Measures.

Commission on the War and the Religious Outlook. 105 East Twenty-second St., New York.

Christian Principles Essential to a New World Order. W. H. P. Faunce, President, Brown University.

The Church's Message to the Nation. Harry Emerson Fosdick.

The War and the Religious Outlook. Robert E. Speer.

ANNUAL CONVENTIONS

SUMMARY

IN CONVENTIONS reported in this issue, the Nation-wide Campaign for missions was endorsed by the dioceses of Arkansas, Bethlehem, Erie, Los Angeles, Maine, Michigan City, Missouri, West Missouri, and the missionary district of Salina.

ARKANSAS endorsed the prohibition amendment, and pledged parishes and missions to aid in establishing community centers as places of recreation to succeed the saloon.—BETHLEHEM was reminded by Bishop Talbot that he would soon need episcopal assistance, to conserve his strength and develop the diocese.—CONNECTICUT endorsed effective organization for the maintenance of peace. It planned to observe next October the centennial of Bishop Brownell. It accomplished much that was worth doing.—DELAWARE approved the publication of Hymnals with words only. It declined to bind its deputies to General Convention as to the enfranchisement of women.—ERIE authorized raising a reinforcement fund of \$50,000.—LONG ISLAND celebrated its semi-centennial as the chief event outside the usual convention routine.—LOS ANGELES instituted steps to secure a Bishop Coadjutor. The League of Nations was approved, and minimum clerical salaries were fixed at \$1,200 with rectory or \$1,500 without. It memorialized General Convention to provide a committee on appointment and payment of the clergy.—MAINE endorsed the principles of the League of Nations but rejected a canon making women eligible to election as delegates.—MARQUETTE's harmonious convention seems to have accomplished only routine business.—MICHIGAN endorsed the "Concordat" and passed a resolution that the minimum salary of a married clergyman should be \$1,800 and a house.—MICHIGAN CITY voted to change its name to Northern Indiana. A committee was appointed to plan for Bishop White's silver jubilee; another to consider erection of an episcopal residence.—MISSOURI's action was somewhat revolutionary. It endorsed Bishop Johnson's suggestion that a clergyman's minimum salary be \$1,500 and rectory. The constitution was changed to admit women as delegates, deaconesses to vote with the clergy. Radical social service resolutions were passed, and a representative was chosen to work for their enforcement. Bishop Johnson's advocacy of the prohibition amendment was striking.—OHIO made large new appropriations for religious education, and a committee was appointed to organize for next fall a campaign for increased spirituality. Increased salaries for the clergy were held to be desirable.—RHODE ISLAND awaits action of General Convention as to the Nation-wide Campaign. A resolution was passed petitioning General Convention to admit to its membership women as well as men.—SACRAMENTO changed its convention to February. It ordered its canons codified, and elected an additional treasurer.—SPRINGFIELD largely increased the Bishop's salary.—WEST MISSOURI instituted action to make St. Luke's Hospital, Kansas City, a diocesan institution.—UTAH decided to revive its district paper. General Convention was asked to give sympathetic hearing to the "Concordat". Some Prayer Book changes were approved.

ARKANSAS

THE COUNCIL of the Church in Arkansas convened in Christ Church, Little Rock, on Wednesday, May 14th. The programme had been arranged for three days, but, business being dispatched speedily, the council adjourned *sine die* on Thursday afternoon.

The Woman's Auxiliary met concurrently with the council.

In Christ Church on Wednesday morning the Holy Communion was celebrated by Bishop Winchester, with Bishop Saphoré as gospeler and Bishop Demby as epistoler. The council sermon was preached by the Rev. Robert W. Emerson.

At 11:30 A. M., the council was organized with Bishops Winchester and Saphoré presiding, and with the election of the Rev. A. E. Lyman-Wheaton as secretary and the Rev. C. F. Blaisdell assistant secretary.

In the afternoon, the Bishops delivered their addresses. Bishop Winchester's address reported great progress, spiritually and materially, all over the diocese. All the parishes have pledged support to the plan of the Bishop to raise \$50,000 in Liberty Bonds to endow the episcopate, several thousand dollars having already been subscribed. He spoke of the menace of bolshevism, the I. W. W. problem, and other perils which confront civilization. He declared the Church to be the only remedy for these ills, and that labor wherever exerted, whether by the capitalist in his office or by the workman with pick and shovel, was to be dignified, honored, and protected.

Bishop Saphoré urged the adoption of a system to facilitate securing names and ministering to the Church's isolated. He suggested a card-index of isolated Church people, looking forward to the systematic cataloguing of all isolated Church people in the United States.

Bishop Demby reported the confirmation of thirty negroes since his consecration last September, and the advancement of one colored deacon to the priesthood. He declared his work terribly handicapped because of the lack of funds, not because of any lack of interest on the part of the colored population. He expressed himself as favoring admission to holy orders only of colored candidates who have met the highest and most exacting requirements.

On the Standing Committee, Judge Falconer of Fort Smith was chosen as a new member, in place of J. B. Curtis, reported last year. The Rev. James W. Thompson was chosen president of the committee, and Mr. R. B. Bancroft secretary.

Clerical deputies to General Convention: The Rev. Messrs. H. A. Stowell, C. F. Blaisdell, C. C. Burke, and C. F. Collins. Provisional deputies: The Rev. Messrs. R. W. Emerson, Malcolm W. Lockhart, Verne R. Stover, M.D., and A. E. Lyman-Wheaton.

Lay deputies: Judge Falconer, Mr. R. B. Bancroft, Mr. J. W. Ferrill, Batesville, and Mr. Robert E. Wait. Provisional deputies: Mr. J. E. Rosebrough, Batesville; Mr. M. M. Hankins, Little Rock; Mr. Drew White, Pine Bluff, and Mr. Walter P. Gorman, Forrest City.

An address was delivered in Christ Church on Thursday night by the Rev. John D. La Mothe of Baltimore in the interest of the Nation-wide Movement. The Rev. A. W. S. Garden of San Antonio, Texas, secretary of the Province of the Southwest, spoke briefly

Thursday afternoon in the interest of the same movement. The council endorsed the movement, and the Rev. H. A. Stowell was appointed by the Bishop as chairman of the diocesan committee.

A resolution introduced by the Rev. Malcolm W. Lockhart, recently returned from chaplain's duty overseas, was adopted, placing the diocese on record as appreciative of the benefits resulting from legislation so conducive to the breaking down of the kingdom of sin, Satan, and death as the recent prohibition amendment by which America has taken the lead in a movement for mankind's betterment. And it was further resolved, that "the parishes and missions in union with this council pledge themselves to bend all possible aid in the establishment of community centers and clubs designed for places of recreation, amusement, education, etc., for the men and boys of their immediate vicinity, as a means of counteracting the influence of those who would seek to provide opportunities for the violation of the amendment mentioned above."

The Woman's Auxiliary elected for the year, as president, Mrs. J. B. Pillow; as secretary, Mrs. H. A. Stowell.

BETHLEHEM

ECLIPSED in the public press, almost, by a welcome home celebration for the returning 109th Field Artillery, a Shriners' convention, the circus, and the undertakers' convention, the annual convention of Bethlehem was held at St. Stephen's Church, Wilkes-Barre, on May 20th and 21st. The Rev. F. W. Sterrett, the rector, extended a cordial welcome to the deputies after evening prayer, and Bishop Talbot read his annual charge on Tuesday evening. The Bishop sounded a ringing summons to the Church in the diocese to enter into the Nation-wide Campaign announced by the Board of Missions:

"While we entered the war at the eleventh hour, we may well thank God that it was not everlasting too late to enable us to render a world-wide service which has given us a place of distinct leadership and unique responsibility among the nations of the world. The effort which we put forth in helping to win this war for righteousness enlisted on the part of our people a measure of whole-souled consecration, devotion, and generosity beyond all praise. The inspiring motive that animated us was a great cause which appealed to our hearts. The result shows what we can accomplish by concerted action when we are really awakened to a sense of our duty. It would be a distinct loss were all this enthusiasm, thus liberated, to evaporate into the air, and not be turned into some worthy channel and laid under tribute in behalf of the cause of Christ and the benefit of humanity. The war against military autocracy, and for the supremacy of right over the organized power of might, has been won, let us hope for all time. But there is another war now challenging the faith and courage of Christian men and women. It is the war which has for its object the winning of the world for Christ and His Church. In this war every Christian man has been enlisted by virtue of his baptism. He was then pledged to fight manfully against the world, the flesh, and the Devil, and to continue Christ's

faithful soldier and servant to his life's end.

"Unless this war, for the conquest of the world for Christ at home and abroad, is fought and won, the great sacrifices which we have recently made to set the world free from military despotism and brute force will have been in vain. The only power by which as a nation we can permanently hold what we have just won, by the force of arms, is the power of the Resurrection manifested in bringing the world under glad and loyal obedience to the will of Jesus Christ; for the truth, and the truth alone as proclaimed by the Incarnate Word, can make and keep men free. Wicked beyond all expression as this war was in its inception, fearful as is the guilt of that nation which deliberately planned it and forced it upon the world, it has, nevertheless, through the overruling Providence of God, brought us the promise of a new and better day for all mankind. It has given us a vision, clearer than ever before, of what human life ought to be, and can be in America and elsewhere, if we will accept and stand together for the teaching of Christ, for justice, for freedom, and for God. The war has demonstrated what men can do under the inspiration of a great impulse for freedom and humanity. . . . Now that peace is about to be established among the nations, let us consecrate ourselves to the greater task of bringing the Gospel of Peace home to the hearts of men."

The Bishop announced his decision to place the facilities of Leonard Hall, the associate mission, at the disposal of postulants of other dioceses, and said that hereafter the Standing Committee would constitute a council of advice for the Bishop in administration of the hall. After speaking of the splendid work of the Bishop's Church Extension Fund and the Board of Missions, Bishop Talbot reminded the convention that the time was imminent when he would need some form of episcopal assistance, both for the conservation of his health and strength and for the more efficient development and enlargement of the work.

Immediately after the service the business session was opened in the parish house. The diocesan secretary, his assistant, the treasurer, the chancellor, and the registrar, were continued in their respective offices. The Rev. R. P. Kreitler read the report of the Social Service Commission with some resolutions which were at once adopted.

The Bishop celebrated the Holy Communion on Wednesday, assisted by Archdeacons Durell and Ward. When the business session was resumed the report of the finance committee was submitted, showing a balance on hand, January 1st, of \$794.60. The item which aroused most interest was the committee's rejection of a report from the Church of the Good Shepherd, Scranton, in which \$900 rental paid for the rectory was not included under Item 3, under "Current Expenses", as required by the Canon; and in this connection the finance committee's resolution against a proposal to amend the canon to make "rents" no longer a part of the basis of assessment brought forth protests from some deputies. As chairman of the committee on canons, the rector of the Church of the Good Shepherd, the Rev. W. B. Beach, read a report also declining to approve the proposed amendment, and later presented the matter from the standpoint of his parish. After more discussion than on any other matter, the amendment to the canon was adopted excluding "rents" from the basis of assessment.

The Rev. John D. La Mothe addressed

the convention on the Nation-wide Campaign, and the convention adopted a resolution of approval. The Hon. Hugh J. Jewett, representing the Province of Washington, spoke in the interest of a provincial fund for the education of candidates for the ministry, many returning soldiers having already volunteered. \$100,000 is needed in the province for this purpose. Dr. Henry P. Armsby, of Pennsylvania State College, made a strong plea for the co-operation of all Pennsylvania dioceses in completing the chapel for the use of Episcopalians.

The Board of Missions reported receipts of \$11,891.19 on the apportionment of \$12,082 for Diocesan Missions.

Deputies to General Convention were elected on the first ballot, as follows: Clerical: The Rev. Messrs. F. W. Sterrett, Wilkes-Barre; R. P. Kreitler, Scranton; F. A. MacMillen, Reading; H. W. Diller, Pottsville. Lay: David J. Pearsall, Mauch Chunk; R. A. Mercur, Towanda; Leonard Peckitt, Catawauqua.

Alternates—Clerical: The Rev. Messrs. James P. Ware, Driftin; W. B. Beach, Scranton; A. H. Bradshaw, Easton; A. E. Clattenburg, Hazleton. Lay: Messrs. N. H. Hiller, Carbondale; George R. Booth, Bethlehem; A. S. Maurice, Athens; F. M. Kirby, Wilkes-Barre.

The members of the Standing Committee were re-elected.

At the request of the central missionary committee, short addresses were made by the Rev. Messrs. Wallace Martin, J. A. Glasier, and A. E. Clattenburg. Archdeacon Durell and Archdeacon Ward, instead of written reports, both addressed the convention on the missionary needs of the diocese, and the former read reports of the committees on Italian work and on architecture. The Rev. Percy Houghton, chaplain of the 103rd Engineers, having returned about ten days ago, addressed the convention on the work of the chaplains.

The next convention is to meet at Lebanon.

CONNECTICUT

THE CONVENTION of Connecticut, held in Trinity Church, New Haven, on May 20th and 21st, by many was considered the smallest in attendance for a number of years, but in the amount of legislation transacted it ranked among the greatest.

As for several years past, the convention was preceded on Tuesday morning by a diocesan conference which had on its programme a number of speakers on subjects germane to the hour.

The first speaker was Mr. George H. Randall, Associate General Secretary for the Brotherhood of St. Andrew, who spoke on the new programme of the Brotherhood calling it a re-statement and readjustment of the old programme of thirty-five years ago. At the opening of his remarks Mr. Randall spoke of the cordial reception given the Brotherhood secretaries during the winter, and of the forward work accomplished in re-assembling and re-establishing the Brotherhood in the diocese; continuing, he spoke at length of the plans for organizing the men of the Church.

The next speaker was to have been Miss Julia N. McLean, chairman of extension work of the Daughters of the King, in whose absence her paper on this subject was read by the Rev. W. A. Woodford. Miss Anna L. Goodyear gave a résumé of the practical workings of the order, like the "busy work of a busy daughter in the household". Miss Leila VanSchaack, vice-president, spoke of what the Girls' Friendly Society in Con-

nnecticut has done and is trying to do. There are sixty-eight branches with a total membership of 3,475. The ideal of the society is to have a branch in each parish, and this will be possible except for the lack of women to act as associates. Mrs. George H. Heyn, another vice-president, spoke of the gift in 1910, by a Hartford woman, of the Vacation House at Canaan, and how it had there been possible to furnish a working girl with a summer holiday in congenial and uplifting surroundings at a weekly expenditure of five dollars.

Perhaps the most helpful and enlightening addressees of the morning were those given on Child Welfare Work by two expert workers. Professor Robert H. Fife of Wesleyan University, Middletown, introduced the subject. Connecticut, he said, to many minds was far behind other states in the solution of this problem, which is remarkable, as thirty years ago the State led the way. The question is so large that the State and not private individuals must care for it. He felt that the remedy for the lethargic condition in respect to it must be sought among the people of the Churches. Much legislation is called for on behalf of our neglected and dependent children in county homes and placed out in families whose interest is largely in the amount of work derived from their service. These county homes suffer largely from political control and their operation ought to be centralized under the state. That this may be possible we need a cultivated, educated public opinion. Another group unfitted to take their part in life—the feeble minded—form a growing menace to the commonwealth by reason of our inadequate institution for their care. These people, not fit subjects for an institution, need careful supervision and, if need be, segregation. There was also need of some means for the care of the child criminal. These children, instead of being brought before a court, ought to be treated as diseased and sick mentally and put under proper supervision.

A volunteer spoke of phases of Child welfare work in New Haven, especially of the work by the City Protective Association. The effort is made to remove the child from all sources that are hurtful and to diagnose the moral much as the doctor does the physical.

The convention was opened at 3 p. m., Bishop Brewster presiding and making his annual address. Prayers were read by the Suffragan Bishop.

The Bishop in his address, after urging an increase of salaries to the clergy, mentioned two large parishes that have abolished pew-rents.

"Putting prices upon seats in the House of God, or any commercialized method of Church support, would be bad enough if it worked successfully. The pew-rent system, however, as an adequate means of support, has practically broken down. Few are the parishes where it has not to be supplemented by other methods. In a church that is awake to its mission the rented pew is not only undemocratic; it is rapidly becoming out of date, an obstacle surviving from the past. When and where it is seen to be really a question of private pew *versus* people, surely there can be no hesitation as to which shall be abandoned."

He spoke at length of the Cathedral, saying in part: "It should be a spiritual home for all sorts and conditions of men, for the sake of Him who called Himself the Son of Man. It should be an house of prayer in His name where the children of men may find a home of worship, worship unceasing as the tides of life that surge

past its walls, continual as the needs to be presented before the throne of grace. It will be worship reaching its culmination in the Holy Eucharist, the great offering, the divine service, to be rendered in fitting dignity, yet in its intensely human pathos the people's service, for humanity gathered in the great congregation. The services, while thus truly popular, should be characterized by a simple stateliness, which is our heritage in this historic Church of Anglo-Saxon traditions, and might tend to elevate the general standard of reverence and devotion."

Referring to the matter of Christian unity, Bishop Brewster said that he felt unable at this time to join the deputation to Eastern and European Churches. "The going of this deputation" he said, "has been in certain quarters made the occasion for misrepresentation of the Church's attitude and action, misrepresentation which I deliberately declare has been disingenuous and altogether inexcusable. It is enough for me to say that whatever shall be the immediate or ultimate outcome we thank God and take courage on behalf of that oneness of God's people for which our Blessed Saviour prayed."

He continued: "The world's hope of a righteous and abiding peace lies in the reconstitution of the law of nations in a new authority. Such authority can be secured only through coöperation of the nations. It has been demonstrated that international law must be invested with an authority more binding than the conclusions of the Hague Conference. The coöperation of the nations, therefore, must be in some association together having the character of a covenant or league.

"The opinion that America should hold aloof and let the rest of the world go to destruction is ignoble. It is also futile, for the fate of this nation is for good or ill bound up with that of the rest of the world. America can no longer be isolated. Conditions differ widely from those under which Washington warned against entangling alliances! This is a disentangling covenant which aims at freedom from the ills he feared for his country. To this idea of a covenanted coöperation of nations in the securing of righteousness and peace the Church is bound to render support, bound to do so in simple loyalty to its own Catholic ideal of a human fellowship transcending national and racial limits.

"As we look off upon the world at large, let it be without dismay or faithless foreboding. A world upon which had been precipitated such a catastrophe could not at once recover from its effects. It is truly a tremendous time, fraught with terror for timidity but to the courage of faith bright with the vision of splendid possibilities.

"It is, I am convinced, a time to beware of putting overmuch dependence upon financial resources and worldly methods. An officer, recently returned from France, a Churchman, telling of the various agencies at work there, at length said: 'Ahead of them all, better than the Y. M. C. A., the Red Cross, and all the agencies with all their money, was the Salvation Army.' Something of this we have heard before. The reason, however, the officer gave was this. 'Because,' he said, 'the Salvation Army had always back of what they did deep and high spiritual convictions.'

"To-day for the Church's work in the world it is not so much money that we are to depend upon as it is the power of profound spiritual convictions. We need more of faith and of prayer. 'Not by might nor by power, but by My spirit, saith the Lord'

of hosts.' May He give us of His Spirit here to know His will and do it!"

The Suffragan Bishop's report consisted of a summary of official acts and visitations.

At the opening of the business session the Rev. John F. Plumb, reelected secretary, appointed as his assistants the Rev. James P. Faucon and the Rev. W. H. Jepson. Mr. John H. Sage of Portland was reelected treasurer.

A pleasing feature, breaking up the routine of the opening hours, was the suspension of the rules to allow a vote of felicitation and appreciation of the services for forty-one years of the Rev. Francis Goodwin, D.D., as president of the trustees for receiving donations for the support of the Bishop.

The treasurer of the Pension Fund in the diocese stated that one hundred and sixty-three parishes had agreed to the assessment, while eight had failed to take any action. Notice was also given of an act passed by the recent Legislature permitting merger of the Clergyman's Retiring Fund and the Fund for Aged and Infirm Clergy and the Widows and Orphans of Clergymen, with the general Pension Fund.

The apportionments for the work of the General Board of Religious Education and the Joint Commission on Social Service were again included in the budget. The sum of \$500 was allowed for the travelling expenses of a diocesan secretary for the Social Service Commission, and \$1,425 as the diocese's share toward the salary and expenses of a provincial secretary of Religious Education.

A resolution was passed authorizing the Diocesan Commission on Social Service to seek articles of incorporation, making it possible for the commission to receive gifts of property.

The report of the Board of Religious Education, presented by the chairman, reminded the Convention that "it is evident to the thoughtful observer that we are facing a new era in the field of religious education and in general a restatement of the value and place of religious education."

A committee appointed to consider the missionary work of the diocese will report at the next Convention.

A resolution offered by the Rev. Dr. McCook and adopted, placed the convention on record as endorsing effective organization for the maintenance of peace.

General W. W. Skiddy, for over forty years a delegate and for more than twenty years chairman of the diocesan finance committee, on his retirement and removal from the diocese was tendered a vote of hearty appreciation and thanks.

A resolution was adopted calling for appointment of a committee with the Bishop as chairman to take some action in regard to the centenary of Bishop Brownell, which occurs October 27th.

Application by the mission of St. Paul's Southington, for admission as a parish was allowed.

At the opening of the afternoon session of the second day, the Rev. Herbert Parrish was allowed the privilege of the floor on behalf of the Nation-wide Campaign. Mr. Parrish was followed by Burton Mansfield, who introduced a resolution, which was unanimously adopted, endorsing the campaign.

Elections:

Standing Committee: The Rev. Messrs. William A. Beardsley, J. Chauncey Linsley, George T. Linsley, D.D., M. George Thompson, J. Eldred Brown.

Deputies to General Convention: The Rev. Messrs. J. C. Linsley, Torrington; Samuel R. Colladay, Hartford; John N. Lewis,

Waterbury; Charles O. Scoville, New Haven. Lay: Judge Gardner Greene, Norwich; Harry M. Heminway, Watertown; Burton Mansfield, New Haven; Charles A. Pease, Hartford.

Supplemental delegates: The Rev. Messrs. Walter D. Humphrey, Roxbury; J. Eldred Brown, Norwich; E. F. German, Middle-town; E. B. Schmitt, Ansonia. Lay: Elijah C. Johnson, Hartford; Fitch D. Crandall, New London; Alfred N. Wheeler, New Haven; Frederick H. Chase, Waterbury.

Deputies to the Synod of New England: The Rev. Messrs. John F. Plumb, New Milford; W. J. Brewster, Litchfield; A. T. Gesner, Waterbury; Louis B. Howell, Norwalk. Messrs. Harry H. Heminway, Waterbury; Burton Mansfield, New Haven; Charles H. Pease, Hartford; Charles H. Tibbits, Wallingford.

Supplemental delegates: The Rev. Messrs. John B. Sadtler, Bridgeport; A. C. Coburn, Danbury; S. R. Colladay, Hartford; Charles O. Scoville, New Haven. Messrs. Elijah C. Johnson, Hartford; Fitch D. Crandall, New London; Alfred N. Wheeler, New Haven; Frederick H. Chase, Waterbury.

The annual diocesan convention dinner—given up in the interest of a proposed public mass meeting to consider problems between labor and capital, which it was decided not to hold—took place at the Lawn Club in New Haven on the opening day. Mr. W. C. Pease, president of the Churchman's Club of the diocese, under whose auspices the dinner was held, was in the chair, and after the delegates had dined presented to them the Bishop of the diocese and turned over the after-dinner meeting to his care. Bishop Brewster, greeted with a deafening round of applause, spoke of his appreciation of the type representative of the Church in Connecticut seen in the members of the Church Club. Continuing, the Bishop said: "We are living in a very remarkable time, fearing a rising tide of unrest, a time when many men are unwilling longer to work unless they have some say in what manner they shall work." Referring to the new term, Industrial Democracy, he said this meant the testing of things not by profits but by human lives. It is time for the Church to face the matter fairly and squarely and with some sort of sympathy. The Church can contribute great principles and ideals to secure the world from a possible coming gross materialism.

The Bishop introduced as the speaker of the evening Professor Henry F. Farnam of Yale, who was to speak on Industrial Democracy. In a thoughtful address Professor Farnam, who claimed to be a student rather than an expert on the subject, made a deepening impression of the vastness and virility of the subject on the minds of all who heard him. He began by saying that Robinson Crusoe had no industrial problems to solve, but that in course of time such problems arose, as for instance the relationship between the lending capitalist, the active capitalist, the wage-worker, and the consumer. Capitalism is a thing to be done away with, is the slogan of the Socialist. The war has intensified existing conditions and we are feeling the obvious effects of the war. There has been a great increase in wages although not as great as often assumed. Yet earnings have generally gone up and there is a good deal of prosperity to be found among the earning classes. Labor has felt a good deal of this prosperity and never before has the marshalling of its industrial forces so been felt by labor. This has been permeated with a good deal of a sort of nervous unrest.

There is no fault with the industrial system and many are satisfied with it, why then so many unsatisfied? It is because many feel that they want a share in the development of labor. Politically and ethically we must not get into controversy with classes lest we lose our position of leadership in the world.

DELAWARE

WHILE THE address of Bishop Kinsman announcing his forthcoming resignation, which was read to the convention by Chancellor Curtis, was a surprise to the majority of the delegates at the convention which met at Seaford on May 14th, it was not to some others, who had been apprised of the intention of the Bishop.

The Standing Committee was authorized to act for the Church in all ecclesiastical matters until the meeting of the House of Bishops in October, when the resignation of Bishop Kinsman becomes effective.

The chairman announced the appointment of committees.

Annual reports were followed by elections.

On the Standing Committee Mr. Felix du Pont was elected to succeed E. G. Bradford.

The publication and use of new Hymnals of words only was approved. Proposed amendments to Canons 15 and 16 were lost. An amendment to Canon 16, naming a secretary for social service, was carried.

The increase in population in Brandywine hundred in the neighborhood of Claymont was called to the attention of the convention and a committee was authorized to take steps necessary to meet new conditions there.

An evangelistic campaign throughout the diocese was urged by the Rev. J. E. Parks, who urged that members go out for results. A resolution offered by him along these lines was adopted.

Deputies to General Convention—Clerical: The Rev. Messrs. F. M. Kirkus T. G. Hill, Percy L. Donaghay, Alban Richey. Alternates: Messrs. R. W. Trapnell, W. H. Laird, Benjamin F. Thompson, C. B. Turner.

Lay deputies—George A. Elliott, Dr. W. P. Orr, H. H. Hay, and J. J. Ross. Alternates—R. B. Raynor, George M. Eddy, Robert Watson, and A. A. Curtis.

A matter coming before the convention shortly before adjournment was the memorial which will be presented to General Convention, asking for amendment of Article 1, Section 4, of the Constitution, in order that in the new efforts being made on every hand to increase the efficiency of the Church, the full measure of the ability and earnestness of Churchwomen may be put into service. The matter will come before the convention at Detroit on motion to amend the Constitution by eliminating the word layman where it occurs in that section. The motion to endorse this action was voted down, not because this convention was opposed to it, but because it was not desired to tie the hands of the deputies.

ERIE

"I HAVE THREE extremely pathetic letters," said Bishop Israel in his convention address to the diocese of Erie. "from clergymen who desire to exercise their priesthood but who have been compelled to engage in secular work because they cannot find a living wage in the Church. I would read them to you, but I cannot without violating confidences. One is working all day and performing priestly offices in the evenings and on Sundays." His plea was for an increase of the salaries of the clergy. He thanked the convention for enabling him to go to France; spoke of the splendid work of

the Standing Committee during his absence, and found the condition of the diocese excellent. He feared greatly lest the Peace Conference fail to give us a peace of justice and righteousness for which we fought.

His address was read at the five o'clock service on May 20th, in the Cathedral of St. Paul, Erie. Following this, the Nationwide Campaign was ably presented by the Rev. Chas. E. Betticher, editor of the *Spirit of Missions*.

In the evening the Churchmen's Club of the diocese gave a banquet at the Lawrence Hotel, inviting the clergy and their guests. Mr. Severn P. Ker, president of the Club, spoke of the great value of constructive Social Service and introduced the speaker of the evening, the Rev. Robert B. Nelson, headquarters chaplain at Camp Lee, who entertained the club with humorous descriptions of the four splendid chaplains the diocese had sent to assist at Camp Lee—Reddish, Seiter, Owen, and Edson. Then he launched seriously into his subject of Social Service. Bishop Israel, the next speaker, told "his family", as he called the delegates, many intimate things about his life among the boys in France. The other chaplains who had just returned, the Rev. W. H. Jones, of Warren; the Rev. W. E. Van Dyke of Smethport, who had served with the Y. M. C. A., and one of the physicians of Erie, Dr. Elmer Hess, who had won the D. S. C. and the *croix de guerre*, gave interesting addresses.

The convention opened with Holy Communion on Wednesday. The Bishop was celebrant, assisted by the Rev. Martin Aigner, D.D., as gospeler and the Rev. W. E. Van Dyke as epistoler. The morning's business session was taken up with reports of committees, nomination of officers, and addresses by visiting clergy.

The Social Service Commission's report, telling of world-wide social conditions and asking for \$3,000 in the Nation-wide Budget for a social survey of the diocese, was accepted and ordered printed in pamphlet form.

A motion thanking Dr. Aigner, president of the Standing Committee, for his successful work in carrying on the affairs of the diocese during the absence of Bishop Israel, was given hearty approval.

The suggestion of the Board of Religious Education that \$1,500 be apportioned among the parishes for religious education in the Church schools was granted.

Then the Rev. George E. DeW. Zachary of State College, Pa., addressed the convention concerning the work among Church students at this strategic educational point, and Bishop Thomson of Southern Virginia aroused attention by his eloquent statement of the serious situation the Church is in by lack of candidates for the ministry.

At the luncheon served in the chapter house Mr. Leo Hunt of Philadelphia spoke of the New Hymnal and its position in the Church.

The afternoon session endorsed the Nationwide Campaign movement, passed Archdeacon Owen's motion that a reinforcement fund of \$50,000 be raised, and thanked the chancellor for his earnest efforts in protecting the legal interests of the diocese.

The Standing Committee was reelected.

Deputies to General Convention—Clerical: The Rev. Martin Aigner, D.D., Franklin; the Very Rev. Allen R. Van Meter, Erie; the Rev. William H. Owers, Ph.D., Bradford; the Rev. William E. Van Dyke, Smethport. Lay: Mr. Severn P. Ker, Sharon; Mr. Turner W. Shacklett, Erie; Col. E. V. D. Selden, Oil City; the Hon. A. W. Mitchell, Erie.

Alternates—Clerical: The Ven. Edward J. Owen, Sharon; the Rev. William H.

Jones, Warren; the Rev. John E. Reilly, D.D., Oil City; the Rev. Elijah H. Edson Instanter. Lay: Major John W. Reynolds, Erie; the Hon. Josiah Howard, Emporium; Mr. Melville Gillett, Smethport; Mr. Edward Sargent, Meadville.

KANSAS

THE SIXTIETH annual convention and training school in Christian leadership was held at Grace Cathedral, Topeka, from Sunday, May 18th, to Wednesday, May 21st.

Need of a united Christendom, to deal with the reconstruction problems the Church is facing, was emphasized at the opening services, when the Rev. Bernard Iddings Bell at the Sunday morning service declared "that the Churches must learn how to get rid of the conflicting noises they now make and preach the simple faith that the chap who reads only the daily newspaper can understand."

He told how he and a Roman Catholic, Methodist, Presbyterian, Lutheran, Disciples of Christ, and two Congregational chaplains at the Great Lakes naval training station during the war agreed that the Christianity they would preach to the thousands of sailors in training would be the simple faith that the twelve apostles could understand. Sunday afternoon Dean Bell preached at the First Congregational church at the invitation of the pastor.

Church unity also occupied a prominent place in the annual address of Bishop Wise Sunday afternoon in the cathedral.

Despite the war and influenza epidemic it was a year of progress that Bishop Wise reported, the communicants of the Church having increased 5 per cent. since last May. To push Church extension in Kansas the Bishop announced that he plans to use Chaplain Otis E. Gray, of the Eighty-ninth division, winner of the *croix de guerre*, as diocesan missioner during the year.

Bishop Wise also asked the convention to provide an educational secretary and a business administrator.

Sunday evening speakers were the Rev. H. P. Silver, and the Rev. Francis S. White, domestic secretary of the Board of Missions.

On Monday the Rev. William E. Gardner, D.D., General Secretary of the General Board of Religious Education, spoke on The Church and the Home.

An old-fashioned testimonial meeting in which conservative Churchmen were induced to tell what kind of prayer, if any, they have in their homes, and an explanation of Bishop Wise's plan for a diocesan missioner, business administrator, and educational secretary, featured the day's session.

Church publicity and advertising occupied nearly three hours of the day and resulted in the recommendation for a diocesan publicity league which will insure enthusiastic parishes of a definite programme.

The convention went on record in favor of the League of Nations in the following resolution:

"Whereas, The Holy Scriptures and the universal teaching of the Church bear witness to the truth that God has made of one blood all nations of men and gives to every nation and people His grace to the extent to which they will receive it; and

"Whereas, It is evident that no nation lives to itself and none dies to itself; therefore be it

"Resolved, That the convention of the diocese of Kansas sees in the establishment of the League of Nations a recognition of the unchanging truths ordained by God and an effort to realize that prayed-for-day when

wars shall be no more; and that it urges the members of the Church in the diocese and the people of the state in general to cultivate those principles of liberty, equality, and brotherhood, which are essential to the success of the League and which, developed in the individual, are carried out ultimately in national and international life; and be it further

"Resolved, That the Bishop, if he shall deem it fitting, be respectfully requested to set apart a Sunday on which the Holy Eucharist shall be offered in the diocese for the abiding success of the League of Nations and for the realization of the will of God in all international relations."

So rapidly did Bishop Wise hurry the business sessions on Tuesday that much of the work usually requiring days was accomplished in hours. D. W. Nellis, of Topeka, was re-elected diocesan treasurer; the Rev. Herbert Hawkins, registrar and historiographer.

The report of the board of trustees of Church property, that the total defalcation of the missing treasurer of the Vail fund amounts to \$18,300, caused Bishop Wise to recommend that all treasurers of Church funds, large or small, be bonded.

While the delegates to the convention were meeting the women of the parish guilds and Daughters of the King met and elected officers. The Council of Guilds chose Mrs. V. H. Branch, of Wichita, president, and Mrs. Kaye, of Topeka, secretary. The Daughters of the King re-elected Mrs. C. A. Magill, of Wichita president; Mrs. M. E. Brown, of Chanute, vice president, and Miss Maude Youmans, of Kansas City, secretary-treasurer.

Kansas went on record for equal suffrage by passage of a canon providing for the immediate organization of a House of Churchwomen.

Vivid pictures of the hardships and injustice suffered by the Thirty-fifth division were given Tuesday evening by the Rev. Alexander Evan Edwards, chaplain of the 140th Infantry.

In answer to the allegation that only 50 per cent. of the Thirty-fifth division were casualties in the Argonne slaughter, Chaplain Edwards declared that he could give the names of 1,600 men in his own regiment who were either killed, wounded, missing, or captured, and that 90 per cent. of the regiment were casualties.

"Someone didn't play the game with us," said Chaplain Edwards. "I saw men—the men whom I loved and ministered to—standing in line to be clothed in seconds and thirds and salvage and later wounded or dead on the battlefield with their bare feet protruding through their shoes."

Recommending that the Church use only two types of service, the Holy Communion and evening prayer with congregational singing, Dean Bell declared that the present morning prayer "is an abomination and a bar to Church Unity."

A diocesan publicity league which is expected will extend eventually to the entire Church was authorized at the Wednesday morning's business session. The league programme includes wide distribution of Church magazines and propaganda and annual high school prize essay contests to teach the coming generation that Henry VIII did not found the Church.

Election of a layman as delegate to General Convention caused a deadlock Wednesday morning which threatened to extend throughout the day.

Mr. John McEwen Ames of Arkansas City was finally chosen in place of the late C. J. Brown. The alternates, who were not

elected at last year's convention, are as follows: Clerical: The Rev. Messrs. O. E. Gray, C. W. Naw, E. A. Edwards, and F. F. Busch. Lay: Messrs. V. H. Branch, N. A. Crawford, G. A. Rockwell, and Dr. Holland.

After completing the business of the convention Wednesday morning, the delegates spent the afternoon and the evening enjoying themselves. From 3 to 5 o'clock they were the guests of Bishop and Mrs. Wise. Then they crowded Bethany chapel to its capacity to see the medieval mystery play, *The Resurrection*, presented by the students.

The annual dinner given by the Cathedral parish followed.

LONG ISLAND

THE FIFTIETH anniversary of the formation of the diocese of Long Island was commemorated at the annual convention in the Cathedral at Garden City on May 20th. An outdoor procession preceded the service, and formed a beautiful pageant. The verger of the Cathedral led the procession, followed by a crucifer and attendants; after them came the American flag carried by a young man in uniform and accompanied by other young men of the Cathedral who had served overseas, all in uniform; then the 23rd Regiment Band, of Brooklyn; the boys and girls of the Cathedral schools of St. Paul and St. Mary; lay representatives of every congregation in the diocese, missions first then parishes in inverse order of their admission to the convention; representatives of all the diocesan organizations; trumpeters; several choirs, invited to augment the Cathedral choir; the Cathedral choir; the clergy of the diocese, and visiting clergy; the diocesan banner, attended by the lay officers of the diocese; the Cathedral clergy and clerical officers of the diocese; visiting bishops; and the Bishop of the diocese, attended by a guard of boys from St. Paul's School.

The procession formed at the See House, marched to and around the Cathedral, and arriving a second time in front of the Church halted there, forming before the steps, where a brief service was held because the crowd attending was greater than the building could hold.

Banners for every parish and mission, one for every diocesan organization, a larger one for each archdeaconry, and one still larger for the diocese were a beautiful feature of the procession. These, designed with much care, presented in symbol the name of each church or the object of each organization. During the outdoor service these were carried into the Cathedral and so hung upon the walls and displayed from the pillars as wonderfully to decorate the church.

After the outdoor service the choirs, clergy, and bishops proceeded to the chancel and the whole building was rapidly filled. The Communion office was sung by the Very Rev. Dean Treder, the Rev. Robert Rogers, secretary of the convention, being epistolier and the Rev. Dr. Swentzel, president of the Standing Committee, gospeller. The Bishop preached a powerful sermon setting forth that the Church must face the facts and problems of the present and the future, and not be satisfied with glorying in the past. At the offertory, a representative from each congregation brought forward a memorandum of the amount paid or pledged for the semi-centennial fund lately raised by a ten days' campaign for the Church Charity Foundation. The total was announced later to be above \$516,000.

After the service the convention assembled for such business as must be transacted on the first day, and then adjourned

to a luncheon at the Garden City Hotel, where the Bishop presided. Part of the plan had been that Bishop Greer, as Bishop of the mother diocese, should be the guest of honor. His recent illness had made it sure that he would not come, and on the very morning of the commemoration the papers contained the sad news of his death. The announcement was received in silence by the whole assembly rising; and resolutions of sympathy with his family and with the diocese of New York were made.

Speakers at the luncheon were the Bishop of Harrisburg, for many years a priest of this diocese; Dr. H. Beeckman Delatour, chief surgeon of St. John's Hospital of the Church Charity Foundation; Senator Tully; and Mr. Wm. M. Baldwin executive chairman of the recent successful campaign for the Foundation.

Among the guests were the Rev. Wm. Schouler, of Elkton, Md., one of three surviving clerical members of the primary convention of the diocese, and Mr. Hiram Paulding of Huntington, believed to be the only surviving lay member, and Mr. James M. Carrington, of the Church of the Redeemer, Astoria, who has been vestryman or churchwarden of that parish continuously since before the diocese was organized. The Bishop also called attention to the fact that this was the fortieth successive session of the convention which Dr. Woodcock had served as organist and choirmaster; and that Mr. Adam Pflegan had been the faithful verger of the Cathedral since it was opened. After the luncheon a photograph was taken on the hotel steps.

At the second day's session the regular business was transacted, most important of which was the election of the following as deputies to General Convention: the Rev. Reese F. Alsop, D.D., the Rev. Robert Rogers, the Rev. C. F. J. Wrigley, D.D., the Rev. Henry D. Waller; and Messrs. Wm. M. Baldwin, Walter R. Marsh, Col. Wm. S. Cogswell, and Hon. Wm. J. Tully.

LOS ANGELES

THE LOS ANGELES convention opened with a large attendance at Holy Communion in St. Paul's Pro-Cathedral on May 14th.

In his address Bishop Johnson declared the need of additional episcopal supervision, "for the reason of the extent of diocesan work". During his episcopate of twenty-three years, the working clerical force has just trebled, increasing from thirty-six in 1896 to one hundred and eight now on the list. He therefore asked for a coadjutor, and the convention by resolution directed the Standing Committee to take the necessary steps of procedure which are requisite to that end.

In the afternoon reports of committees and diocesan institutions were received and appointments and nominations were made.

Elections were held on the following day. On the new Standing Committee the name of the Rev. J. Arthur Evans appears as succeeding the Rev. Charles H. Hibbard, D.D.

Deputies to General Convention: The Rev. C. L. Barnes, San Diego; the Very Rev. Wm. MacCormack, D.D., Los Angeles; the Rev. G. F. Weld, Santa Barbara; the Rev. C. E. Deuel, D.D., Santa Barbara; Messrs. C. M. Gair, W. C. Mushet, A. W. Morgan, Los Angeles, E. M. Cope, Redlands.

Alternates: The Rev. A. G. H. Bode, Long Beach; the Rev. Wm. Bedford-Jones, La Jolla; the Rev. C. T. Murphy, San Diego; the Rev. R. O. Miller, Los Angeles; Messrs. C. N. Burton, Pomona; C. S. Byington, Santa Monica; A. C. Leigh, Los Angeles; Alfred Moore, Los Angeles.

Opportunity was given to the Rev. Charles P. Deems to present the claims of the Seamen's Church Institute of America. The Nation-wide Campaign was presented by Bishop Hunting and the Rev. T. R. Ludlow; and the convention passed a resolution of hearty approval and support. A committee was appointed to promote the campaign.

The Board of Missions fixed the diocesan missionary budget at \$14,500 for the current year; and announced its purpose "to increase at once the salaries of our missionaries to the minimum of \$1,200 a year with rectory or \$1,500 a year without rectory."

On motion of Dean Bode a comprehensive committee was appointed to raise a diocesan endowment fund of \$50,000, in addition to those now existing, for increased aid toward the stipends of missions and poor parishes; and a memorial was directed to be sent to General Convention urging appointment of a general committee to consider the problems—and their remedy—connected with the appointment of clergymen and their stipends.

A resolution was passed memorializing General Convention to frame a canon that will limit the time—by a term of years—during which the name of a clergymen must be retained on the canonical clergy-list—after he has been lost sight of—and has failed for that term of years to hold communication with the ecclesiastical authority of his diocese.

Resolutions were unanimously adopted commemorating those in this diocese who had made the supreme sacrifice in the war; and giving unqualified approval to the covenant of the League of Nations, calling upon the senators from the State of California to use all their influence to promote the passage of this instrument.

It is the custom in this diocese to give over the whole of convention week to diocesan matters. Beginning with a Sunday school rally service—at which Dr. Murray Bartlett, a returned army chaplain, gave an inspiring address to the large body of scholars—Monday was occupied with Sunday school work under direction of the Board of Christian Education. Tuesday is Woman's Auxiliary Day, when the parish hall is filled to overflowing—and never more so than this year—with enthusiastic men and women workers. This meeting was marked by the spontaneous voluntary subscriptions which completed the endowment of a free Childs' Hospital bed as a memorial of Deaconess Grebe. The amount required was \$5,000. For many years the Sunday schools had been contributing to this fund by the slow process of birthday offerings at the rate of a penny a year. They had brought it up, however, to the remarkable sum of \$4,300—which, when the meeting was informed of it, was immediately increased to the full amount by voluntary subscriptions. Friday is given up to the Daughters of the King, and sometimes—though not this year—participated in by the Brotherhood of St. Andrew.

Thus the whole week is a most eventful one in diocesan affairs; and may be regarded as the fulcrum on which the lever of diocesan effort is made to rest.

MAINE

THE CENTENNIAL convention of the diocese was held in the parish hall of St. Luke's Cathedral Portland, on May 21st.

On the evening before, the annual meeting of the Maine Episcopal Missionary Society was held, Bishop Brewster presiding. The report of the treasurer showed the financial condition much improved during the year just ended, and consider-

able progress made in the endeavor to liquidate indebtedness incurred during the last two years. The officers of the society were unanimously re-elected.

On the same evening the annual meeting and dinner of the Church Club of Maine were held at the Congress Square Hotel, a large number of members and guests being present. Mr. Charles F. Flagg of Portland was chosen president. The after-dinner speakers were the Rev. Herbert Shipman of New York, recently senior chaplain of the First Army, A. E. F., Mr. Alexander Hadden, New York, of the Brotherhood of St. Andrew, Chaplain Heber H. F. Greene of the Canadian hospital ship *Essequibo*, the Rev. John H. Yates of Waterville, Maine, who served as a navy chaplain for twenty months, and Bishop Brewster. The speaking, intentionally reminiscent of the war, dealt largely with the spiritual and other needs of the returned soldier and sailor, and of the Church's duty toward them.

The meeting of the convention was preceded on Wednesday morning by an early Eucharist, at which the Bishop was celebrant. A larger number of clergy and deputies attended the business sessions than for several years.

In his annual address Bishop Brewster referred to the progress toward completion of St. Peter's Church, East Deering, Portland, a memorial to the late Bishop of Maine, Dr. Codman, and appealed to the friends of the deceased within and without the diocese to make possible by their contributions an early consecration of the church.

Under the head of Social Service, the Bishop said, among other things: "The witness of Christians for the truth of Christ is not a complete witness unless it strives to manifest His redeeming power in the world where men live and work and play and think—in the factory, on the farm, in the intercourse of nations, and in the relations between the varying racial groups planted in this nation of ours. Our Social Service Commissions are not a mere appendage to the organization of the Church, to be amiably tolerated as a sort of sop to public opinion. They have a vital work to do, in witnessing for Christ, in bringing home the will of God to this generation." After referring commendingly to the Nation-wide Campaign, Bishop Brewster closed with feeling words on the subject of peace and good will among the nations:

"That the aspirations of suffering peoples may not be doomed to disappointment should be the aim of true statesmanship, as it is the prayer of Christian hearts. Our nation, that gave much, and was willing to give to the uttermost, in freedom's fight against unscrupulous force, now that the hope of peace dawns, cannot pursue a course of self-regarding isolation. Greatness in a nation involves that readiness to serve, to bear the burdens of the weak, which our Master's doctrine placed so high."

The members of the Standing Committee were continued in office. They subsequently organized, with the choice of the Rev. Charles F. Lee of Northeast Harbor as president, and Mr. Henry von B. Nash of Wiscasset as secretary.

The Rev. A. T. Stray of Auburn was re-elected secretary, and the Hon. Charles B. Clarke, of Portland, treasurer.

On the Bishop's nomination, the Rev. Charles F. Lee was elected an honorary canon of the Cathedral for three years.

Elections:

Deputies to General Convention—*Clerical*: The Rev. Robert W. Plant, Gardiner;

the Very Rev. Frank L. Vernon, D.D., Portland; the Rev. Ernest A. Pressey, Woodfords, Portland; the Rev. Arthur F. Stray, Auburn. *Lay*: Mr. Robert H. Gardiner, Gardiner; President Kenneth C. M. Sills, Brunswick; the Hon. Charles B. Clarke, Portland; Mr. John B. Coleman, Portland.

Alternates—Clerical: The Rev. Messrs. Philip Schuyler, Portland; J. E. Hand, Bangor; Charles F. Lee, Northeast Harbor; and Culbert McGay, Bath. *Lay*: Messrs. I. A. Avery, Woodfords, Portland; F. S. Vaill, Portland; J. E. Scott, Rockland, and Henry Lewis, Gardiner.

On motion of President Sills of Bowdoin College, "hearty assent" was unanimously given "to the principles of the League of Nations."

A motion to amend the canons of the convention so that women should be eligible to election as deputies was, after reference to the committee on resolutions, lost by a vote of 46 to 17.

It was voted to endorse the Nation-wide Campaign, and the Bishop was authorized to appoint a central diocesan committee on the subject.

It was voted to observe in 1920 the centennial of the diocese, and to hold the convention at Gardiner, of whose historic parish, Christ Church, the first Bishop of Maine, the Rt. Rev. Dr. George Burgess, was rector.

A special service in the evening at the Cathedral was attended by a large number of people, the clergy of the diocese, vested, occupying seats in the front of the congregation, or in the chancel. The speakers were Bishop Brewster, the Rev. Herbert Shipman of New York, and Mr. Alexander Hadden of the Brotherhood of St. Andrew. The general subject was Church and Reconstruction.

The annual meeting of the Woman's Auxiliary was held in the Cathedral parish hall on Thursday, opening with a corporate Communion at which Bishop Brewster was celebrant. The seventy-one delegates represented twenty-eight parishes and missions. The meeting, presided over by Mrs. Herbert Payson, was addressed in the course of the day by the Rev. Dr. Lewis G. Morris of Worcester, Mass., who explained the Nation-wide Campaign and urged its hearty support, and by Miss Emily Tillotson of New York, general secretary of the Woman's Auxiliary.

MARQUETTE

ALTHOUGH THE convention proper met in St. Paul's Cathedral, Marquette, on the 21st, yet at the Bishop's request all delegates met for informal consideration of diocesan matters on the previous evening. Retrospect and prospect were canvassed in many happy speeches and the gathering was provocative of the best good fellowship. On Wednesday morning the Holy Communion was celebrated by the Rev. Wm. Reid Cross, assisted by the Rev. Stephen H. Alling. There was a second celebration with Bishop Harris as celebrant, when the Bishop made his annual address. He reviewed briefly the events and causes of the World War brought about by avarice and lust of empire. He declared lasting peace will only come when men shall revere right above all other things. To Christianize civilization is to save it. Events of the year in the diocese he reviewed at length, pointing out remarkable progress in both parishes and missions. Clearly he portrayed missionary opportunities in many quarters. Appeals had reached him from denominational bodies asking him to supply a minister and they would gladly furnish building, congregation, and part of the clergyman's salary. Speaking of nationalities in the Upper Peninsula he

asserted that in some small towns as many as thirty-six languages were spoken. That these alien peoples are responsive to service from our clergy is proved by the fact that the Greek population at the Soo voluntarily raised \$450 to help free St. James' from debt. The Bishop expressed great hopes for the future of the diocese.

The convention was called to order by Bishop Harris. The Rev. James E. Crosbie was elected secretary, and the Rev. A. S. Gill assistant. Then routine business was taken up with celerity and dispatch.

After luncheon was served by the Cathedral Guild business was resumed and elections took place.

Clerical deputies to General Convention: The Rev. Wm. Reid Cross, Houghton; the Rev. J. A. Ten Broeck, Calumet; the Rev. Carl G. Ziegler, Ishpeming; and the Rev. Stephen H. Alling of Sault Ste. Marie. Lay: C. J. Shaddick, Ishpeming; J. P. Old, Sault Ste. Marie; George J. Webster, Marquette, and John G. Stone, Houghton.

On Standing Committee Mr. Peter W. Phelps is succeeded by Mr. George J. Webster.

Mr. John G. Stone of Houghton was re-elected treasurer of the diocese and Mr. A. E. Miller treasurer of the Episcopal Fund.

During the afternoon the Rev. F. J. Clark of the General Board of Missions presented the matter of a general survey of the whole Church. Many questions were answered in Mr. Clark's clear and succinct way.

The convention closed with a mass missionary meeting at night—a most impressive service.

Bishop Harris made an address on present-day dangers and problems. The Rev. F. J. Clark spoke on the Nation-wide Campaign of the Church as necessary to meeting her great problems. He spoke of the great contest between Christianity and Mahomedanism for Africa. He brought home with terrific force the difference between a living and a dead Church: A Church without vision, full of self-content.

MICHIGAN

CONVENTION met in St. Paul's Church, Flint, on Wednesday, May 14th, opening with the Holy Communion, the Bishop being celebrant.

The convention was then called to order, committees were appointed, and reports heard, after which the Bishop's address was given.

The Bishop would give no vital statistics, because reports from many parishes were so inaccurate as to be valueless. The finances of the diocese had grown a great deal since his coming, but in spite of 1,500 confirmations each year, the number of communicants remained year in and out just the same. Certainly all these people were "not lost, strayed, or stolen". Clergy kept records on loose slips of paper, and frequently a new incumbent would find no list of communicants and members.

The Bishop spoke of the work of the Reinforcement Fund, the Young People's Association, and of the diocesan Church club. He spoke of the plan of union with the Congregational churches offered by a committee of Churchmen composed of all parties, which he highly approved; and he expressed the hope that this General Convention would do something to promote this great Christian cause of unity.

"We are face to face with a great unrest, occasioned by the awful nerve strain through which we have all passed. We find ourselves irritable and easily upset, inclined to see things out of perspective," said the Bishop. "If we are to find peace and safety,

we must get away from our superficial view of religion and the Church, which makes many of our communicants to regard it as a place of respectability, but moves them to no sacrifice or real devotion of life. We have to learn to pray, listening to God as well as addressing Him."

The Bishop expressed the hope that something would be done in General Convention concerning our duty to adjust things in the economic world on a Christian basis. The Bishop also spoke of the need of a city missionary, and a director of religious education for the diocese.

At the evening session, the three Archdeacons gave brief talk about their work, and the Rev. Dr. Milton of Wilmington, N. C., representing the Board of Missions, spoke on the \$20 000,000 missionary fund.

A motion was unanimously carried endorsing the Concordat between the committee of Congregationalists and that of our Churchmen.

Standing Committee—Clerical: The Rev. Messrs. W. Warne Wilson, and H. H. H. Fox; the Rev. Drs. Henry Tatlock, and William Maxon. Lay: S. T. Miller, W. Dudley Smith, and Prof. George Patterson.

Clerical delegates to the Provincial Synod: The Rev. W. L. Torrance, Archdeacon A. A. W. Hastings, Archdeacon E. B. Jermin, and the Rev. Paul Faude. Lay: Dr. C. B. Burr, F. J. Webber, J. C. Spaulding, and J. C. Smith, Jr.

Deputies to General Convention—Clerical: The Rev. H. H. H. Fox, Detroit; the Rev. William Maxon, D.D., Detroit; the Rev. Henry Tatlock, D.D., Ann Arbor; the Rev. W. Warne Wilson, Detroit. Lay: R. McClellan Brady, Detroit; W. Dudley Smith, Detroit; F. C. Gilbert, Detroit; Lewis H. Paddock, Detroit.

Alternates—Clerical: The Ven. E. B. Jermin, Bay City; the Rev. J. A. Schaad, Bay City; the Very Rev. Frederick Edwards, Detroit; the Rev. Paul Faude, Detroit. Lay: Samuel Post, Ypsilanti; Dr. Mortimer Wilson, Ann Arbor; C. R. Wells; Geo. L. Bahl, Detroit.

A resolution was passed that the minimum salary of a married clergyman in the diocese of Michigan be \$1,800 and a house.

MICHIGAN CITY

THE ANNUAL council was held in Gethsemane Church, Marion, on May 20th, opening with a solemn Eucharist, Bishop White being celebrant, the Rev. Forrest B. B. Johnston, deacon, the Rev. Edgar Pancoast, sub-deacon, and the Rev. Everett Carr, chaplain.

At the close of the service the council was convened and Bishop White delivered his annual address. Following this the meeting adjourned for luncheon.

During the afternoon session it was voted that the name of the diocese be changed to Northern Indiana. This is a final vote except that the consent of General Convention is required.

Elections:

Deputies to General Convention—Clerical: The Rev. John H. McKenzie, L.H.D., the Rev. Messrs. E. W. Averill, L. C. Rogers, W. J. Hawthorne. Lay: Messrs. J. Alvin Scott, W. B. Conkey, E. B. Gaston, Dudley W. Shiveley.

Alternates—Clerical: The Ven. Robert J. Long, the Rev. Messrs. John F. Plummer, James A. Miller, Jr., D. Elliott. Lay: Messrs. M. B. Starr, Archie Price, A. L. Randall, L. B. Slaughter.

A committee was appointed to make plans for Bishop White's silver jubilee, May 1, 1920.

Consideration of the erection of an episcopal residence in South Bend came before

the council and a committee for further investigation was named.

Other elections passed are as follows:

The secretary, the treasurer, the registrar, and the missionary treasurer were re-elected.

Standing Committee: The Rev. John H. McKenzie, L.H.D., the Rev. Messrs. John A. Plummer, J. A. Miller, L. C. Rogers, Duncan Weeks.

Delegates to the Provincial Synod—Clerical: The Rev. Messrs. John A. Plummer, R. Everett Carr, Duncan Weeks, W. D. Elliott. Lay: Messrs. J. A. Sweeney, Archie Price, L. B. Slaughter, M. B. Starr.

A plan for the Nation-wide Campaign was adopted and a committee appointed. The meeting was adjourned after a day of keen interest and alert transaction of business.

MISSOURI

THE CONVENTION met in Christ Church Cathedral, St. Louis, on May 20th. Bishop Tuttle gave his annual address at this time. Besides mentioning the deaths of those who have passed away this past year and giving details ordinarily reported by the Diocesan, he dwelt upon the approaching semi-centennial of the Missionary Host May 25th, and the observance of the centennial of Christ Church (now the Cathedral) next November.

Immediately after the close of the service the convention organized and prepared for business. The feature of the afternoon session was the annual address of Bishop Coadjutor Johnson. He fully and hopefully reviewed the year's work throughout his field. This was followed by what was easily the feature of the address, a statement of belief in our duty to support the prohibition law; and that the law was right in most particulars and ought to be enforced.

"We must set about to 'clean up'. Suffer my words of earnest exhortation. And where shall we begin? Some of you will say to me that the question of the liquor traffic has been settled. No, not yet. What has happened is that forty-five out of forty-eight of our sovereign states have ratified an act of Congress abolishing the manufacture and sale of liquors.

"And it is up to us to help to make that law effective. Some say that the recent legislation has been accomplished by skilful tacticians in opposition to the popular will; the facts do not bear out that statement. The question has been discussed and debated through a long stretch of years. A long campaign of education resulted in many kinds of effort to restrict the liquor trade. Efforts at restriction made it clear that no restriction was practicable, short of absolute suppression.

"And through the steps of local option and state prohibition that 'public opinion' which Bryce has called the 'real ruler of America' has registered itself. At least, so it seems to me.

"I am familiar with the 'personal liberty' argument as applied to this question. But liberty, as Phillips Brooks reminds us, is the fullest opportunity for man to be and do the very best that is possible for him.

"Judged by this definition, how does the objection that the suppression of the liquor traffic is an infringement on personal liberty stand? I repeat that I am entirely familiar with the personal liberty argument. I am also aware, as you are, that we have just escaped from the grip of the bloodiest tyrant in all history, because of those who laid aside their personal liberty to set at liberty those who were bound."

"The Supreme Court of the United States has recently reaffirmed the principle which

has often been affirmed by the courts that liberty of speech does not mean liberty to incite men to crime. Does liberty to drink and to sell liquor mean liberty to incite men to crime? Yet the crime curve and the drink curve are pretty closely related in this country. Don't you know that they are?

"It is an old saying that you can never make a nation virtuous by act of Parliament. We are not arguing now about making a nation virtuous. We are talking about subduing a pestilence. We are not talking about making drunkards virtuous by legislation. We are talking about putting down an abomination."

Other subjects which Bishop Johnson discussed were increased salaries for the clergy and greater coöperation between religious organizations.

In the evening a missionary meeting was held at St. Peter's Church. The Rev. H. N. B. Cassell, of Liberia, talked briefly upon the influence of the Church upon Liberia and the Bishop of Fredericton, New Brunswick, spoke of the danger of failure on the part of the Church in the impending era of the world's evolution unless she learned from her failures of the immediate past.

On Wednesday morning the deputies to the General Convention were elected. They are the Rev. Drs. Z. B. T. Phillips and J. J. Wilkins, the Rev. Messrs. H. W. Mizner and Geo. L. Barnes, Messrs. F. N. Judson, John Scovorn, Geo. C. Mackay, and W. C. Stith. The alternate deputies are the Rev. Messrs. B. T. Kemerer, John S. Bunting, J. B. Coxe, John Boden, Messrs. E. H. Lycett, George K. Warner, H. G. Hurd, and George A. Randolph.

The Bishops' reception was held at 74 Vandeventer Place in the evening.

The convention sent a deputation with expressions of appreciation and goodwill to the general assembly of the Presbyterian Church of the U. S. A., in session in St. Louis, and received one from them. In connection with this it might be mentioned that in more than one of our churches last Sunday Presbyterians were advertised to preach.

Special attention was paid to the approaching centennial observance of Christ Church Cathedral and a special committee was appointed to act for the diocese.

The next annual convention meets on the fourth Tuesday in January, 1920.

Practically all of the old officers were retained.

A resolution was passed endorsing the suggestion of Bishop Johnson that the minimum for a clergyman should be \$1,500 and a rectory.

The Rev. George Long addressed the convention upon the Nation-wide Campaign in which Dr. Patton is to be the leader next fall, and the convention endorsed the movement.

The Social Service Commission recommended the principle of the eight-hour law in industry, pensioning of aged wage-earners, employment of returned soldiers and sailors, and, as a substitute for the beer saloon, parish saloons where coffee, tea, and lemonade could be served.

The report, which was adopted by the convention, was introduced by the Rev. John Howard Lever, city missionary, and stated it was the judgment of the commission that the employment of soldiers and sailors should not be left to the voluntary pleasure of individual employers, but that a definite national plan to reëstablish the men in industry be put into effect.

The commission also advocated a sympathetic interest in motion picture shows

and not work "merely for a repressive censorship." The report said: "The pictures, without being namby-pamby or goody-goody, ought to have a wholesome tone and worth-while subjects."

A recommendation was adopted changing the name of the Church hospital missions here to the "missions to the city institutions." The work of Mr. Lever includes many such institutions.

The constitution of the diocese was changed to admit women as delegates to the convention, and this met with the Bishop's approval. Only three votes were cast against the change, one of them by a woman. The preliminary vote on this change was made at last year's convention and some of the churches this year sent women delegates, making the change merely a ratification. The constitution was also changed to admit qualified deaconesses as voting delegates, along with the clergy.

In connection with the adoption of the report of the Social Service Commission, the convention resolved to have a representative coöperate with other agencies in carrying out the recommendations of the commission. The Rev. C. E. Remick was chosen. This action on the part of the diocese marks a long step in advance. Individuals have often shown commendable interest in carrying out social service provisions, but diocesan bodies rarely, if ever, commit themselves.

In addition to the recommendations in the report, it was further resolved, upon motion by Mr. Remick, that children should be prevented from working for gain under the age of fourteen.

OHIO

THE CONVENTION OF OHIO assembled in Trinity Cathedral, Cleveland, at 10:30 A. M., on May 13th, beginning with the Holy Communion at which Bishop Leonard was celebrant, assisted by Bishop Du Moulin and President Peirce as gospeler and epistolier. The full choir of the Cathedral sang a beautiful service and the congregation was very large.

After adjournment to the Cathedral Hall Bishop Leonard read his annual address. Besides the usual statistical matter and memorials there were two forceful charges, the first favoring the establishment of parish boundaries and asking for practical suggestions and legislation; the second deprecating the over-organization of our day and charging strongly in favor of frequent and thorough parish visiting. He urged that the clergyman's week-day should normally be divided into three parts—morning in the study, afternoon in the homes of the parish, evening in recreation.

Bishop Du Moulin made a short statistical address, reserving for the evening session the constructive suggestions that he had to make.

The business matters of the convention went through with commendable celerity; the nominations were rapidly made, only the essential portions of the many reports were read, and resolutions were discussed only so far as to make their bearing clear. Certain changes in the new form for parish reports were recommended and carried.

A proposal to change the meeting time of the convention to a date near the beginning of the new ecclesiastical year was overwhelmingly rejected. Large additional appropriations for purposes of religious education and for the diocesan share of the salary of the provincial secretary were readily granted. A committee to arrange for a suitable celebration of the thirtieth anniversary of Bishop Leonard's consecration,

which occurs in October, was appointed by the Bishop Coadjutor, who was in the chair when Mr. Samuel Mather made the motion.

In furtherance of a suggestion made in the Bishop's address a committee was appointed to take measures for an organized movement next autumn to increase the spirituality of the people of the diocese.

The Rev. Franklyn Cole Sherman spoke strongly in favor of an organized effort to increase the salaries of the clergy, and he was followed with enthusiasm by several others, finishing with Dr. Streibert of Bexley Hall, who moved a commission to investigate the whole subject of clerical salaries within the diocese, to urge upon parishes suitable increase, and to report to the next convention.

The Rev. L. G. Wood of the Nation-wide Campaign for Missions spoke for half an hour by invitation of the convention, and at the end a resolution of hearty coöperation was passed, with provision for the required committees.

A breeze was created on the second day by an address by Dr. George P. Atwater advocating setting apart one afternoon and evening of the convention time for an "open forum" in which live topics were to be presented by experts and discussed by the laity generally, who were to be brought in in as large numbers as possible for the occasion. Bishop Leonard left the chair and addressed the convention, ridling the proposal with railraillery, waxing sarcastic over the favorite expressions of the hour as to "democratizing the Church", and insisting that the diocesan convention is a business body, having its work definitely laid out for it by the canons and attracting the attendance of busy laymen as it does just by its persistence in sticking to business and getting through. Dr. Atwater "came back" with charming humor and grace and got through a resolution referring the matter to a committee for future report.

Those in charge of diocesan affairs had arranged a series of inspirational meetings, one of which really formed a session of the convention itself—the banquet at the University Club on Tuesday evening, devoted to missionary interests. In addition to the routine of taking parish and Church school pledges for the missions of the diocese, it brought forward two strikingly fine addresses, one by the Coadjutor, on the missionary problems of the diocese, the other by the Rev. Joel B. Hayden, on Work Among Foreigners. The latter is a Presbyterian minister who has a large experience of religious work among Bohemians in Cleveland. He painted in vivid colors the religious and political isolation of countless thousands of various foreigners who are caught in civic pockets all through our industrial regions and who are sure to become a menace to us if they are left untouched. He asserted strongly that our Church is far better adapted than any other religious body to meet the needs of many of these European peoples, and he urged that we send picked young men from our seminaries to learn their languages and cast of thought in their own countries, and then put them to work among the foreign-born here.

At Grace Church on Monday evening there was a joint meeting of the diocesan assembly of the Brotherhood of St. Andrew and the Social Service Commission, beginning with a supper and including addresses by Mr. Gordon Reese, field secretary of the Brotherhood (The Brotherhood and Reconstruction), and Dr. Jacob Streibert, of Bexley Hall (The Church and the Industrial Order).

RHODE ISLAND

THE RHODE ISLAND CONVENTION, held May 20th and 21st at the Church of the Transfiguration, Edgewood, and largely attended, got a little beyond the dull routine when two or three subjects aroused lively and interesting discussion. The Nation-wide Campaign was one of these. It seemed to some an invasion of diocesan rights with too much centralization about it. It was finally agreed to act as far as possible in accordance with whatever the General Convention decreed about it.

Another much discussed subject was the method of electing deputies to General Convention. At present the clergy vote for clerical deputies and the laity for lay deputies and each body confirms those the other elects. But now it is proposed that each body vote for all and that these be elected in concurrence as representatives of the diocese.

A third subject much talked about was changing the diocesan convention to the first Tuesday in February. This was referred to the committee on canons to be voted on at the next convention.

A resolution was passed to petition General Convention so to change the constitution of that body as to allow women to be members of it as well as men.

A resolution was also passed against removing the ban on the sale of liquors to be sent to the Rhode Island Senators and Representatives at Washington as voicing the opinion of the Convention.

After some discussion it was voted to accept the Provincial Synod's decision about a working secretary and to bear its share in his expenses.

A very strong report of the Social Service Committee was presented and received on the Church and Industrial Conditions, the salient features of which are in the following paragraphs:

"Our recommendations would involve for the clergy an uncompromising opposition to all manifestations of atheism, lawlessness, and violence on the one hand, and to the established forms of injustice which breed them, on the other. Anarchy, or any class dictatorship of violence, should be fought with every legitimate means. The denial of free speech, the unfair treatment accorded to believers in industrial democracy, and radical political reform, are to be contended against as strengthening the very things we dread. Every form of lawlessness and injustice, whether practised by government, press, privileged class, or proletariat, should be roundly denounced and firmly opposed.

"There should be further involved a frank and humble recognition of the patent injustices of an industrial order which places the consideration of profits above the consideration of human life and happiness, and a recognition and insistence upon the right of labor to organize and bargain collectively with employers, a minimum wage, a national eight-hour day, the abolition of child labor and night work for women, co-operative control of industry, and an equitable sharing of excess profits."

Deputies to General Convention—Clerical: The Rev. A. M. Hilliker, the Rev. A. M. Aucock, D.D., the Rev. Stanley C. Hughes, and the Rev. F. J. Bassett, D.D. Lay: Messrs. Charles T. Dorrance, George Gordon King, H. Anthony Dyer, and John P. Farnsworth.

Alternates—Clerical: The Rev. Messrs. Philemon F. Sturges, Frank Appleton, Wm. Pressey, and Alva E. Carpenter. Lay: Messrs. Rathbone Gardner, James A. Pirce, Charles A. Tompkins, and Lewis D. Learned.

For Bishop Perry's annual address at noon on the first day the church was packed.

After speaking of his work in France and of what had been so well done in the diocese during his absence, he said:

"This is no time for high-sounding phrases that stir the imagination, yet give no indication of its rightful exercise. Possibly, just possibly, the national spirit has suffered most from such emotional appeals. We know that we are entering a new world, and we are conscious of the challenge that it brings. It is easy to inflame the will while movements without number are on foot, easier yet to echo the note of alarm while passions are tense and criticism rife. Patience and loyalty and restraint at such time are difficult but so much the more necessary.

"There is need before all else for searching examination of our social, industrial, and religious institutions. Under the glaring light of war, points of weakness and strength in national character have been exposed. These must have attention before we can hope to build upon secure foundations. While disintegrating forces are at work around us we cannot rest complacently upon the hope of returning peace. America is less prepared to enjoy the fruits of peace than nations that have had to taste more bitterly the fruits of war. For us the present is a time, not yet of reconsecration, but of self-revelation.

"The immediate and imperative duty of intelligent citizenship to-day is open-minded inquiry into the problems that appear on the industrial and social horizon.

"With the passing of the old order the heralds of the new come to us in strange and startling guise, and woe to the State that refuses to take full account of them. The terror of bolshevism, the strictures of prohibition, the widening outlook of internationalism will work more harm if treated with obstinate intolerance even than if proclaimed as the solution of existing evils. They are not solutions. They are symptoms of social disorders; protests against intolerable conditions; which in our blindness and complacency we had refused to acknowledge. It was that complacent attitude which rendered us unprepared for war. Pray God that it may not be allowed to unfit us for the tasks of peace.

"Especially upon the Church, as guardian of national ideals and guide in times of public crisis, there lies an imperative duty to make careful study of the needs in the present social order and bring all her spiritual resources intelligently to bear upon them. We shall be blind leaders of the blind, borne with the crowd along the path of each new movement, unless there be clear interpretation of our course and definition of our purpose. With the spiritual enlightenment offered by the Christian Church lies the hope of the future. We have been shown in the past five years with what fatal precision the inculcation of a false national ideal in the schools of Germany could poison the mind of a whole people. The children of that world may have been wiser in their generation, but certainly not more capable of directive education than the children of light. If the rule of selfishness, the exaltation of brute force, the subjugation of their conscience to national ambition, could have their full effect in forty years, what could not be accomplished through the nurture of a generation in the principles of liberty and righteousness and love?"

A pleasing *intermezzo* that followed the address was the dedication by the Bishop of the new stone tower to the Church of the Transfiguration, given by Mrs. Wm. H. Hall in memory of her husband, and of the chime of bells given by Mrs. Hall in memory of her parents.

The next session of the convention will be held at St. Paul's Church, Pawtucket, May 18 and 19, 1920.

SACRAMENTO

CONVENTION met in St. Paul's Church, Sacramento, on May 13th and 14th. After the opening service the convention organized by election of the Rev. Mark Rifenbark as temporary secretary, in the absence of the acting secretary. The Rev. Clarence H. Lake was elected permanent secretary. The retiring treasurer, Mr. W. F. Bachelor, declined re-election an account of ill health, and was succeeded by Mr. F. A. S. Foale.

The Bishop read his address at the beginning of the afternoon session on the first day. He reported an increase in confirmations, but noted that the diocese had "moved under close-reefed sails" owing to calls for war work, which affected both clergy and laity, and because of the influenza epidemic. Some improvement was noted in financial conditions, compared with a year ago, but the Bishop felt that a financial agent was needed to place these concerns on a better footing. The Bishop noted that the finance committee had not been active during the year, and urged that it accept the "great responsibility placed upon it. It must take the initiative and really watch the entire financial working of the diocese." The work of the Church at Mare Island Navy Yard was commended, the Bishop speaking in terms of highest appreciation of the services there of the Rev. John Barrett and the Rev. Mark Rifenbark. Attention was drawn to the proposed Nation-wide Campaign for \$20,000,000, and the diocese was urged to get behind the movement in earnest.

The convention took preliminary steps to amend the Constitution, changing the date of convention from May to early in February. Pending final action next year, the ecclesiastical authority was requested to call next year's convention for February.

The business sessions were largely occupied with the report of the finance committee. Provision was made for two treasurers, one a diocesan treasurer, elected by the convention, the other to act solely as treasurer of the diocesan corporation. Heretofore the trustees have always elected the diocesan treasurer to be their treasurer, and the accounts of diocese and corporation have been kept in one set of books, their funds in one bank account. The committee was ordered to procure a reappraisal of all funds and securities in the endowments. The convention also ordered an audit of all funds from the time of the erection of the diocese.

The committee on canons was instructed to bring in a codification of the canons next year, with particular attention to financial provisions.

The Rev. C. E. Farrar was made chairman of the diocesan committee on the Nation-wide Campaign, with power to appoint the other members.

The convention programme was strong on the inspirational side, no fewer than four visitors giving addresses. Major Henry R. Sanborn spoke eloquently and practically on the spiritual side of reconstruction, at one of the day sessions. On Tuesday evening the Rev. Theodore R. Ludlow, for the General Board of Missions, explained the Nation-wide Campaign, and the Rev. W. R. H. Hodgkin of St. Mark's parish, Berkeley, told how the financial problem has been solved recently in that parish by the every-member canvass. At still another session the Rev. Augustus R. Hoare of Alaska described most graphically the work and conditions at Point Hope.

The Woman's Auxiliary's corporate Com-

munion on Wednesday morning at the Pro-Cathedral was followed by a business session. The staff of officers was left unchanged.

Elections and appointments:

The clerical members of the Standing Committee are the Rev. Messrs. J. T. McGovern, Mark Rifenbark, W. S. Short, E. S. Bartlam. The lay members are as before.

Deputies to General Convention: The Rev. Messrs. Mark Rifenbark, W. S. Short, J. T. McGovern, C. W. Baker; Messrs. W. W. Lyman, E. D. Seaton, W. K. Gedge, R. O. King.

Alternates: The Rev. Messrs. W. A. Rimer, John Barrett, E. A. Osborn, W. L. Clark; Messrs. W. B. Lardner, R. D. Dunlop, C. W. Bush, D. Barnicott.

SPRINGFIELD

HEAVEN AND earth seemed to smile on the synod of the diocese of Springfield held on May 14th and 15th in Emmanuel Memorial Church, Champaign (Rev. George P. Hostler, D.D., rector). From start to finish it was the brightest, happiest, and most encouraging synod the writer has attended in the twenty-six years of his residence. The days were perfect, the new church was an ideal place to hold sessions, the attendance was full, and the congregations at all public services filled the church.

This second year of holding the synod in cities outside Springfield, that some of the smaller parishes and missions may see something of the strength of the Church and learn something of the Church and her problems demonstrated beyond doubt the wisdom of the plan.

The synod began with the usual choral Eucharist, at which the Bishop was celebrant. The sermon was preached by the Rev. John Mitchel Page, chaplain at the University of Illinois.

The Ven. John Chanler White was re-elected secretary and Mr. Dan G. Swannell treasurer of the diocese. The Standing Committee was re-elected.

The Bishop delivered his annual address before a large audience on Wednesday afternoon. He told of a year of financial prosperity.

"Everything points toward prosperity, a condition not hitherto familiar to us. The salaries of three of our larger parishes have been increased in the past year. The salaries of our missionaries rose steadily being increased. The Bishop Seymour Endowment Fund is over \$35,000, the endowment of the Orphanage is over \$12,000, and the endowment for Diocesan Missions is over \$7,000. We paid last year to General Missions over \$2,900, an increase of more than 100 per cent. In 1917 the diocese was 87th in the list of dioceses for the Easter offering of the Sunday schools. In 1918 we were 33rd. This year, to date, our Sunday school offerings amount to \$761, an increase over last year of \$118."

He told of a number of bequests, and of two large gifts. "Less than two weeks ago a woman who has done many pious and generous works in her own parish pledged \$10,000 for the endowment of the episcopate, payable in five yearly installments of \$2,000, provided that the sum of \$55,000 more be raised which would bring our total diocesan endowment to \$100,000."

"Four days after this pledge was made another good and generous woman assured me that she, too, desired to make a gift of \$10,000 for the endowment of the episcopate."

The salary of the Bishop was increased from \$3,600 to \$5,000 per annum, beginning with the first of last January.

A resolution of thanks to the treasurer for his faithful and splendid work was adopted by a rising vote.

Deputies to General Convention—Clerical: The Ven. John Chanler White, Springfield; the Rev. George Peabody Hostler, D.D., Champaign; the Ven. Edward J. Haughton Springfield; the Rev. Frederick D. Butler, Alton. Lay: Mr. Dan G. Swannell, Champaign; Hon. Miles F. Gilbert, Cairo; Hon. Bluford Wilson, Springfield; Mr. H. M. Andre, Jacksonville.

Alternates—Clerical: The Rev. Messrs. Arthur G. Wilson, J. F. Langton, John M. Page, Peter Langendorff. Lay: Messrs. C. C. Carroll, B. W. Zimmermann, B. W. Cooper, Arthur Clark.

On Wednesday evening a missionary service was held at which addresses were made by the Bishop on endowment of the diocese, and by the Rev. Walter Whitaker, D.D., on the Nation-wide Campaign. The church was filled to hear the addresses.

Osborne Hall, the Girls' House at the University of Illinois, was adopted as a diocesan institution and a board of trustees was elected.

The report of the committee on legislation relative to the settlement of the difficulties of Trinity Church, Mattoon, was adopted and the synod was ready to admit the parish into union, but there was no representative of the parish present.

The Rev. Messrs. John M. Page, William Baker, Thomas Dyke, J. F. Langton, Prof. J. G. Ames, and Messrs. R. F. Lemen, J. J. Cantwell, and C. C. Carroll were elected delegates to the Provincial Synod.

An invitation to hold the next synod in St. Paul's parish, Alton, was accepted.

A message of loving greeting for the Bishop and synod was sent to Bishop Osborne.

The synod adjourned at 1:00 o'clock on Thursday.

The Woman's Auxiliary was guest at the same time of the branch at the University of Illinois. There were over fifty delegates from the various branches and a profitable session was held.

The treasurer reported that the little blue "mite box" offerings for the Triennial amounted at present to \$1,143.84.

WEST MISSOURI

COOPERATION in advance movements within the Church, and broadening of the activities of the diocese, marked the sessions of the thirtieth annual council, which convened in Christ Church, St. Joseph, on Tuesday the 20th. The spirit of girding up the loins and pressing on toward new achievements prevailed throughout the sessions both of the Council proper and of the Woman's Diocesan Society and the Woman's Auxiliary.

The council unanimously put itself on record as favoring the proposed Nation-wide Campaign, and passed a resolution endorsing it. As the first step in coöperation it appointed a committee which will immediately start out in making a complete survey of the diocese. The Bishop authorized that the expense of the survey be paid out of the diocesan funds.

The council acted favorably on the request of the directors of St. Luke's Hospital that the diocese assume oversight and control of the hospital, so that the latter may become both in name and legally a diocesan institution. As the initial step the council elected the new board of directors; and by provision of the new charter of the hospital will hereafter each year elect three mem-

bers on that board. St. Luke's will be made in every way the peer of any such institution in the middle West, so far as building and equipment may make it such. It already possesses an enviable place. The new board of directors is representative of the diocese, not exclusively of the see city.

Save for the members of the Standing Committee and the deputies to General Convention there was no change in the offices filled by election.

The Standing Committee: The Rev. Messrs. E. J. Craft, R. N. Spencer, Chas. Hely-Melony, and B. M. Washburn; Messrs. Phil R. Toll, A. C. Stowell, John Gosling, and Horace Stringfellow.

Deputies to General Convention—Clerical: The Rev. Messrs. R. N. Spencer, E. J. Craft, C. Hely-Melony, and B. M. Washburn. Lay: Messrs. A. C. Stowell, Phil R. Toll, F. A. H. Garlich, and Henry D. Ashley.

Alternates—Clerical: The Rev. Messrs. R. J. Belt, H. E. Martin, P. R. Talbot, and L. A. C. Pitcaithley. Lay: Messrs. Phil S. Elliott, L. T. Golding, A. Stringfellow, and W. F. Eves.

One new congregation, St. Luke's Church, Excelsior Springs, was admitted into union with the council.

The council opened with a much larger lay representation present and entitled to seats than for several years past, and increased interest was manifest.

The council was most fortunate, in its various meetings, to have presented to it in unmistakable terms some of the great things of the Church, uttered by men who knew whereof they spoke. The Rev. C. C. Rollit, D.D., secretary of the Province of the Northwest, spoke on the Nation-wide Campaign. At the dinner on Wednesday evening the delegates both to council and the Women's societies were thrilled and moved by the address of Mr. W. S. Powers of Evanston, Ill., who spoke on the missionary obligation of the individual Churchman, under a formal title of The Church and the Hour. At the opening service of the Woman's Auxiliary on Thursday morning, the Rev. Bernard Iddings Bell presented in forcible manner the spirit which must animate the Church if she is going to meet the demands of the time, and win the people with the task of winning whom she is entrusted.

The council listened with great joy to the report of the activity of the diocesan Church Club for men, which has now seriously entered upon enlisting the energy of the men of the diocese. Its field secretary, the Rev. J. W. Jones, has already visited a number of the parishes and missions of the diocese, and a number of local chapters of the club have been formed. The general intention is to stimulate and enroll the energies of the laymen in matters of vital interest both in their parishes and in the diocese.

The council took initial steps to change the date of its annual meeting to January, but the annual council of next year will meet in May at St. George's Church, Kansas City.

SALINA

THE CONVOCATION at the Cathedral on Sunday, May 18th, was characterized by three things: first, the distinguished visitors and their words of inspiration; second, the Bishop's address, which shows that he has grasped the situation; third, the resulting enthusiasm in those in attendance.

After the corporate Communion at 7:00

A. M. the Cathedral was filled at the second service. A large choir led, and the Rev. Francis S. White began the consideration of the general Subject, The Church's Present Crisis. The address fitted the subject and the occasion, and was ideal. At the evening mass meeting the general subject was continued, the Rev. W. E. Gardner, D.D., General Secretary of Religious Education, speaking upon The Church in the Home. Clear and remarkably effective, the address was evidential of the power that this man is in the Church. The Church's Appeal to Men was made by Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew. The Rev. George Long, executive secretary of the Fifth Province, was to have made the third address, but at the last moment he was sent elsewhere. An excellent substitute, the Rev. A. W. S. Garden, secretary of the Province of the Southwest, spoke upon The Coördination of the Church's Forces. The whole service was one of distinct inspiration.

On Monday, the Woman's Auxiliary had its corporate Communion at 7:00 and presented its United Offering.

The business session was preceded by the consideration of the Nation-wide Campaign. Mr. White had been up to Topeka for the convention there and had travelled all night to get back again to Salina. It was a wonderfully effective presentation. The convocation later endorsed this movement, and pledged itself to the fullest coöperation.

After another stirring address by the Rev. Mr. Garden, on General Missions, the convocation settled down to its routine business.

The Bishop's Address was a clear statement of the problems before the district and a statesmanlike proposal for meeting them. The Salina Plan of an associate mission, the success already attained, the payment of a living salary to each of the clergy, were succinctly set out, and a rational and hopeful plan for the year to come was laid down. Full credit was given to Bishop Griswold and his co-workers for faithful work in the past, and the way pointed out how this vast district, in which 71 per cent. are unchurched, may be drawn into the Kingdom. It was the Bishop's first convocation address, various epidemics having interfered with last year's meeting.

Three matters of distinct advance are already under way with fair prospect of success: the re-location of the Bishop's House, the Deanery, and the Guild House in a group about the Cathedral; the enlargement of St. John's Military School; and the building of a new hospital. Both school and hospital have outgrown their present quarters.

Secretary—The Rev. Alfred Miller.

Chancellor—G. C. Calkins.

Delegates to General Convention—The Rev. R. M. Botting and Mr. A. B. Adamson.

Council of Advice—Clerical: The Rev. Drs. E. H. Rudd, E. O. Johnson, the Rev. Messrs. W. D. Morrow, R. M. Botting. Lay: Messrs. C. C. Bottsford, J. Schumaker, Charles Seitz, F. M. Gerow.

UTAH

THE CONVOCATION of Utah met in St. Paul's Church, Salt Lake City, on May 14th and 15th. The opening session consisted of the Holy Communion celebrated by Bishop Touret of Western Colorado assisted by the Rev. H. B. Wilson. The Bishop read the annual address at this service.

Elections.

Secretary: The Rev. H. E. Henriques, Salt Lake City.

Treasurer: Mr. J. B. Scholefield, Salt Lake City.

Delegates to General Convention: The Rev. W. F. Bulkley, Provo; Mr. J. W. Thompson, Salt Lake City.

Alternates: Archdeacon W. W. Reese and Mr. T. A. Purton, both of Salt Lake City.

The Bishop appointed a district committee to act in connection with the Nation-wide Campaign.

On the morning of the second day, papers on the following subjects were presented and discussed:

The Rural Problem, Archdeacon Reese. In this paper it was suggested, as a remedy for the lack of religious work in the farming districts, that the Church purchase several small farms in strategic locations and settle "farmer-ministers" upon them, after the fashion of colonial days and as seen to-day in many religious settlements in Pennsylvania, Ohio, and Iowa.

The Proposed Concordat, Rev. J. H. Dennis. Mr. Dennis reviewed the efforts of the men responsible for this last endeavor, and while professing to believe it a possibility of the dim future, asked all to work and pray that the Body of Christ might be united.

The Clergyman's Reading, Dean Fleetwood. The Dean recognized the need of systematic reading, which is best accomplished by laying aside a definite time in the daily programme, but wondered how this is to be done.

Convocation asked that the *Episcopal Church News* be revived, and a committee was appointed to consider ways of financing the paper. It is worth a deficit to have something to tie the scattered communicants to the Church, to create a bond of interest, and to tell outside friends of work and needs.

Resolutions were passed dealing with the following:

General Convention was asked to consider prayerfully the proposed Concordat and give it sympathetic hearing.

An advance of twenty per cent. was authorized in the apportionment assessed against all parishes and missions, to overcome the deficit created by those failing to respond in full.

The Social Service Commission was asked to undertake a campaign for better pictures (movies). The same commission was authorized to undertake measures of education among the farmers leading to coöperative buying and selling.

Suggested changes for the Prayer Book were approved as follows: Changes in daily morning prayer already approved by the last General Convention; Changes in Holy Communion as adopted by the House of Bishops.

Resolution II of Part II of the Joint Commission amending the Holy Communion, as reported to the last General Convention, page 172 of the report.

MEXICO

AS THE law prohibits foreign-born clergy ministering in Mexico, the Bishop, though in the chancel, took no active part in the opening services when on April 23rd the convocation of Mexico met in the Santa Fé Church adjoining the House of Hope Hospital at Nopala, Hidalgo. It was the first in fourteen years that the convocation met outside of Mexico City.

The preacher at the opening service, the Rev. Daniel Romero, drew an inspiring lesson from the triumphant faith and courage of St. Paul as an example to the Church.

Ten or more congregations were represented from within a radius of thirty miles, and of the seventeen clergy thirteen responded to roll call. Twelve lay delegates were present, making the attendance unusually large.

The Bishop in his annual address dealt principally with the problem of Christian union, emphasizing the responsibilities incumbent on the Church in its relations with other Christians in the Mission field.

The Rev. Efraim Salinas and Mr. George Miller were elected delegates to the next General Convention. The Rev. Reuben Salinas was elected secretary of the district and the Rev. Lorenzo Saucedo treasurer.

Miss T. T. McKnight was made president of the Woman's Auxiliary for the district and Mrs. Samuel Salinas secretary.

Interspersed with the business routine was an interesting literary programme. A thoughtful paper on Woman's Place and Responsibility in the Church was read by Mrs. Enriqueta Salinas. Under the topic, Development of the Religious Faculties, the Rev. Benigno Gomez made a plea for the Sunday school. The Rev. J. L. Perez read a history of the Reform Movement in Mexico, which began near the middle of the past century, showing the incipiency, development, and varying fortunes of the Mexican Episcopal Church to the year 1901. This chronicle, which represents the collaboration of several of the elder Mexican clergy, is of permanent historic value.

Supplementing a gratifying report of the committee on the state of the Church, the Bishop made an address in which confidence was expressed that we were entering a new era of prosperity for the Church's work.

Interest in the report from the Mary Josephine Hooker School expressed itself in a "resolution of confidence in the splendid work Miss McKnight, the principal, is doing for the highest type of Christian womanhood in Mexico."

The report of Archdeacon Salinas included an account of his visitations to all parts of the field excepting Jalisco, and showed a great awakening of interest, and purpose to take full advantage of improving conditions that now render some degree of aggressive work possible. But our weakness appeared in the paucity of our clergy and the great lack of teachers for new missions and schools calling for us on every hand. The Rev. E. Salinas in his report on the St. Andrew's Seminary stated there were eight young men studying for the ministry, whereas to meet the needs there should be at least twenty.

A report was made by the Rev. L. Saucedo on the work at the House of The Holy Name, where the general plans include a day school for boys; a commercial night school for young men and women; day classes in sewing, dressmaking, etc., for girls and women; a woman's exchange; and numerous features of an edifying social nature.

One of the final acts of the convocation was a resolution passed with much enthusiasm expressing the affectionate appreciation of our beloved Bishop, the Rt. Rev. Henry D. Aves, D.D., who by his affable, generous, and loving treatment of the clergy and of all, even the humblest of the brethren, has endeared himself to all; and thankfulness also for the unfailing interest he has shown in doing all things necessary for the development of the Church's work during the fourteen years of his episcopate in Mexico."

The next convocation will be held in Toluca, State of Mexico.

GROWTH OF CONGREGATIONAL SINGING IN MASSACHUSETTS

Characterizes Past Year — Silver Jubilee at Wollaston — Lay Assistance in Sunday Schools

The Living Church News Bureau
Boston, May 26, 1919]



ERHAPS it is nation-wide. I am certain that it is the outstanding change that a stranger would note here in Massachusetts: An unmistakably new emphasis on congregational singing is clearly seen during the past year. Now that the working Church year is drawing to a close around Boston, the one clear change during the past year in our Church in Massachusetts is better and more real congregational singing. In a leading editorial last Saturday the editor of the *Transcript* wrote an unusually pertinent article on "Congregational Singing". Of all the Boston churches he mentions especially the congregational singing at the Church of the Advent. I have not heard the Advent congregations sing, but I have no doubt about the reality of the singing at the Cathedral. Such real singing certainly does not keep people away from the services, nor in any way interfere with the reality of their worship!

The editor of the *Transcript* wrote as follows:

"There can be no question that congregational singing has degenerated into a dull and perfunctory thing under the influence of the paid quartette, which has in most cases come to be merely an exhibited thing, turning the musical part of the worship in our churches into a sort of concert. The attendance is asked to sing, and a hymn is given out. It is usually sung, quite listlessly, by a few in the congregation. Generally speaking, it becomes a thing to be got over as soon and as inoffensively as possible. It affords no inspiration, and expresses little worship. It is, in fact, but a rudimentary survival of an ancient institution.

"That ancient institution, the only musical exercise of our forefathers, had certain strong merits. It certainly cannot be revived in its ancient form, in which the hymn was 'lined out' by the choirmaster, and twanged in unison by the congregation. That would be a ridiculous thing in our modern life. Instead of inspiring the joy of worship, it would provoke amusement. But at least the old-time singing was conducted with spirit, and had an emotional basis. Little by little, under the influence of the exhibition of the quartette, the old zeal faded away in the modern dull performance. What is needed now is a reawakening of the old zeal, but its reawakening under competent direction, and with skill and thoroughness. The musical directors of the military service have gained an experience in organizing the choral song of large bodies of men which should stand them in good stead in the creation of a new manner of congregational singing; but in the application of their experience moderation and prudence are needed, for we do not want for this purpose either the athletics of the college cheer-leader or the humoristic vagaries and trashy music of the Billy Sunday meetings.

"Examples of good congregational singing have already been set in some of our American churches. The art has had an excellent development in the Roman Catholic Church of the Paulist Fathers in New

York, where dignity and good musical taste are joined with spirit and spontaneity. Locally, good congregational singing has been heard at the Church of the Advent and a few other houses of worship. But we need a much broader application of the idea than any that has yet been attained. Professor H. Augustine Smith has the right idea. What is needed is heartiness without claptrap, volume without clamor, and impressiveness without bathos. The field is one which is worthy of cultivation by the very best choral directors that the country possesses or that it can develop. The dictum of John Wesley remains true. It is not well to let the devil run away with all the good music."

SILVER JUBILEE AT WOLLASTON

The silver jubilee of St. Chrysostom's Church, Wollaston, was observed last week with religious exercises, followed by a social and reception. There was a large attendance of parishioners and members of the Church from other places.

The services were opened by the rector, the Rev. Frederick H. Steenstra, who offered prayer. The historic address was delivered by the Rev. Carlton P. Mills, the first rector.

William L. Thomas, senior warden of

Christ Church, the mother church of St. Chrysostom's, brought the greetings of the older church and the regrets of its rector, the Rev. William Grainger.

After the religious services refreshments were served in the parish house and an impromptu reception was tendered the Rev. Mr. Mills.

LAY ASSISTANCE FOR SUNDAY SCHOOL WORK

The Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, who has always had one of the three or four best Church schools in the diocese, tells in his parish paper this past week of a formal move made by St. Thomas' Church for religious education:

"The decision of the rector, wardens, and vestry to engage, instead of a curate, a lay assistant who is a teacher and whose chief work will be in the Church school is significant. The educational work of a parish is by far the most important phase of Church work and it has too often been neglected. . . . Nearly every church pays an organist to direct the singing, realizing that the conduct of the music is too important a matter to be dependent on volunteer service; yet how many parishes engage a teacher to direct the educational work? Teaching religion to boys and girls is a more difficult task than teaching them to sing, and it needs the guidance of those trained and skilled in such work."

RALPH M. HARPER.

FRANKLIN S. EDMONDS SPEAKS TO PHILADELPHIA CITY CLUB

Telling of "Leave Areas" in France — Churchwomen's Housing Committee—Commencement at Philadelphia Divinity School

The Living Church News Bureau
Philadelphia, May 26, 1919]

 RANKLIN SPENCER EDMONDS, a prominent Churchman of this city, formerly General Secretary of the Brotherhood of St. Andrew and now a member of the executive council, was hailed as "the next Mayor of Philadelphia" on May 22nd at a testimonial dinner given in his honor by the City Club, on the occasion of his first public appearance since his return from abroad, where he has been engaged in Y. M. C. A. Work. In describing the Y. M. C. A. "leave areas", of which he was the organizing head, he explained that the idea was based upon the principle that the soldier is a laborer and needs rest and recreation. To give him wholesome recreation in surroundings which recalled his home atmosphere had the psychological effect of preserving his individuality and securing temporary freedom from army routine and discipline.

After describing the leave areas of the Rhine and the soldiers' recreation there, Mr. Edmonds broached the topic of Y. M. C. A. criticism.

"The man who defends everything the 'Y' has done," he said, "is foolish. The 'Y' has made mistakes, and avoidable mistakes, too. The organization will do better in the next war, even as the War Department and other organizations (laughter).

"The Y. M. C. A. was 60 per cent. efficient in 1,500 places. The other organizations were 60, 70 and, perhaps, 80 per cent. efficient in 200 places. But the 'Y' idea was

to give as much service as possible to the A. E. F. And that it did."

CHURCHWOMEN'S HOUSING COMMITTEE

One of the post-convention activities which is attracting the attention of the diocese and of the city at large is the Churchwomen's Housing Committee. For years past it has been a matter of common knowledge that the housing conditions in certain sections of Philadelphia were very bad. The same can probably be said of most any large city—and Philadelphia by no means is an exception. The Philadelphia Housing Association has been making an uphill fight against politics for some years and is responsible for whatever advance has been made in the housing code. Several years ago it attempted to have a measure passed by the Legislature that would give some relief, but the bill ended in a compromise. The inaction of the city authorities, even under the present code, finally became unbearable and several women, among them Mrs. W. B. Abbey and Mrs. Edwin C. Grice, both communicants, assumed leadership of a movement to force the city and the owners of properties in bad repair to remedy the situation. A committee was formed which embraces members of all religious bodies—Anglican, Protestant, Jewish, and Roman Catholic. The response has been spontaneous and accounts of some of the meetings have appeared in these columns from time to time.

The opening paragraph of an open letter to the Director of Public Health and Charities is illuminating: "As residents of Philadelphia we desire to call to your attention the frightful conditions existing in many quarters in the city. We are utterly shocked at the bad housing and virulent unsanitary conditions we have seen during the past few weeks, much of which is evidently of

many years' standing. . . . The state of affairs is generally intolerable."

So it is—the women are dead right. Then follow five closely typewritten pages of complaints and questions.

On May 16th the committee, with Mr. John Ihlder of the Housing Association, and others, met again with the Director to receive his answer. The best that can be said of his answer is that it is unsatisfactory. For instance, one of the questions asked was whether a property owner could collect rent for a house containing neither water supply, sink, nor toilet. Dr. Krusen answered that as long as tenants remained on the premises a landlord was entitled to rent, though the dwelling had no water supply or other conveniences and was unfit for habitation.

"This is what the City Solicitor advises me," he explained.

"And this is Philadelphia!" exclaimed Mrs. Abbey. "We women are as desperately aroused by the housing evils as we could be over a flood or conflagration or by an invading enemy. What we want to know," she continued, "is who is responsible for the present bad conditions. We would like you to fix the responsibility."

Here the Director "passed the buck," to use the most expressive phrase possible!

One result of the committee's action is seen by a headline in a paper published several days after. It is expressive. "Act after Housing Kick," it reads, and goes on to state that the Chief of the Bureau of Surveys has issued instructions to all city surveyors to submit a list of streets of the city that are without sewers.

Good results are bound to follow the action of the women.

CHAPLAINS' ASSOCIATION FORMED

An association of all clergy of the diocese who have been in war service either overseas or at home has been formed, and several most interesting meetings have been held. The Rev. Thomas S. Cline, chaplain of the 19th Engineers, A. E. F., was elected president, and the Rev. S. B. Booth, a Red Cross chaplain with the A. E. F., was elected secretary. A quiet day is planned at the Diocesan Church on June 2nd, beginning with a celebration of the Holy Communion by the Bishop, followed by papers by various chaplains. There are at present thirty-three members. Several of the clergy are still with the army in France.

COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

The Philadelphia Divinity School celebrated its fifty-fourth annual commencement on May 22nd in St. Andrew's Church. The Bishop of Maryland was the preacher and the Bishop of Bethlehem, president of the Board of Overseers, presented the diplomas and degrees. The recipients of two of the latter come from China and Japan. Tsoong Moo Tong, Bachelor of Arts in the University of Shanghai, a graduate of last year's class of the Divinity School, was awarded the degree of Master of Theology. It is said that he intends to return to China to become Professor of Theology in the Divinity School at Hankow. Yoshisaburo Totumi, of Japan, also a graduate of last year, received the bachelor's degree. He expects to assume pastoral work in his native land.

Diplomas were awarded to four students, and degrees were conferred on eight.

A luncheon at the City Club with a meeting of the associate alumni followed, when an essay was read by the Rev. H. M. G. Huff, '80.

Owing to the war the student body was greatly reduced but at present three men

are back from service overseas and more are expected in the fall.

In this connection—of theological education for men in service—it has been stated that so far sixty applications have been made for the summer school in Middletown, Conn., and that the way appears clear to meet all financial obligations.

VICTORY FESTIVAL

"I think the coming Victory Festival outranks in importance anything of a similar nature which has ever been held in the diocese" says Bishop Rhinelander in an open letter to the clergy. This event will be held on the evenings of June 10th and 11th in the large Academy of Music.

A chorus of one thousand voices has been made up exclusively of those identified with the churches in the diocese.

THE SUNDAY SCHOOL OFFERING

\$42,984.23 formed the total of the Lenten and Easter Offering of the Sunday Schools of the diocese, presented at the Church of the Holy Trinity on Saturday afternoon, May 24th. This is the largest amount ever presented and it is hoped that the total will reach \$46,000, far eclipsing last year's total of about \$39,000.

"This offering shows that in spite of many demands the work of the Church has not been forgotten," said Bishop Rhinelander in praise of this splendid showing. Other speakers were the Rev. C. E. Grammer, Mrs. Mary K. Hawkes, who told a missionary story, and the Rev. Robert Johnston, rector of the Church of the Saviour. The Rev. L. N. Caley and the Rev. F. E. Seymour took part in the service.

DREXEL BIDDLE BIBLE CLASSES IN ANNUAL RALLY

"Do not be misled by the argument that we need beer, but not whiskey," said Bishop Darlington at the annual rally of the Drexel Biddle Bible Classes on May 19th at Holy Trinity Church. "Statistics show that beer is the more deadly of the two, and if I were to vote on keeping one or the other I would vote for keeping whiskey." Other speakers were the Rev. Dr. Floyd W. Tomkins, the Rev. E. D. Stone, of Baltimore, and Major A. J. Drexel Biddle of the Marine Corps.

Preceding the service there was a parade around Rittenhouse Square, in which Emergency Aid, Red Cross workers, and men and women of the Bible classes took part.

CONVOCATIONS

The convocation of North Philadelphia met in the parish house of St. James the Less on May 13th. Reports from missionaries showing increase both in offerings and attendance during the Easter season bore striking witness to the Every-Member Campaign. A forward step in the convocation is noted in the report of a committee recommending that the parish house of the Church of St. Barnabas be used not only for parochial work but for social service work of a neighborhood character, and urging the appointment of a worker to assist the rector, the Rev. J. B. McClintock. The Women's Aid to the Convocation completed plans for a garden party and fair to be held at the colonial residence of Mr. Caspar Wistar Haines, 1626 Germantown avenue, on June 4th. The women later attended the men's meeting in a body.

The Germantown convocation met on May 20th at the Church of the Incarnation, Morrisville, Pa. The sermon by the Rev. William T. Metz called upon members of the Church to put first its spiritual mission. It is useless to compete with the world in worldly methods. The Rev. Thomas S.

Cline and Mr. Clarence C. Brinton were elected to represent the convocation on the newly formed executive council.

ALUMNI OF ST. STEPHEN'S COLLEGE

Twenty-one alumni and former students of St. Stephen's College, Annandale, New York, held a luncheon in the City Club, Philadelphia, on May 19th, to give impetus to the effort to secure a new president for the College.

After the luncheon, the Rev. J. O. McIlhenny, chairman, called for addresses from two trustees present, the Rev. Dr. Cole, former warden, and the Rev. Dr. Upjohn. Letters were read from Mr. Fiske and Mr. Clinton Rogers Woodruff, of the board. The Rev. Louis C. Washburn, D.D., emphasized the need for a college such as St. Stephen's. The Rev. Dr. Hutchinson told of ways in which scholarships could be provided. The Rev. Dr. W. G. W. Anthony outlined several fundamental principles governing the future of the College and the work of the new president. The Rev. Dr. Toop, a former student, strongly stated the fine opportunity which lay before the College.

Addresses were made by other alumni informally. A resolution of regret was sent the Rev. Dr. W. C. Rodgers, and a resolution of endorsement of the college was sent the board of trustees.

The meeting concluded with the revival of the Philadelphia St. Stephen's College men's association, with the Rev. James O. McIlhenny of Philadelphia, as president and the Rev. C. T. Bridgeman of Newtown, Pa., as secretary.

ST. ALBAN'S, GERMANTOWN

The very beautiful Church of St. Alban's, Olney, Philadelphia (Rev. Archibald Campbell Knowles, rector; Rev. Henry B. Gorgas, curate), rebuilt as a memorial in 1914, has just completed what is practically a new sacristy and a new guild house. The parish buildings are most modern and complete. The guild hall, artistic and impressive, is largely a copy of the guild halls of mediaeval days. It has a lofty, timbered roof, with a "minstrel gallery" at one end. St. Alban's is thus thoroughly equipped for all work pertaining to the Church.

NOTES

The annual meeting of the diocesan organization of the Daughters of the King was held in the Church of the Redemption on May 20th. Mrs. Edwin C. Grice spoke on The King's Business, and in the evening the Rev. Dr. W. G. W. Anthony preached the sermon.

Between thirty and forty members of the Sunday School Superintendents' Association pilgrimaged to Valley Forge on May 22nd. Automobiles were provided by the members. After a visit to the historic grounds and inspection of the beautiful memorials of the church, the rector, the Rev. W. Herbert Burk, gave an illustrated lecture on The Use of the Lantern in the Sunday School.

"A Friendly Girl can do a great deal for the friendless girl," said the Rev. H. P. LeF. Grabau of the City Mission at the annual service of the Girls' Friendly Society held in the Church of the Holy Trinity.

The Rev. G. Herbert Dennison celebrated the twenty-fifth anniversary of his ordination to the priesthood on May 24th. A special service and Eucharist was held in St. Luke's Church, Germantown, where Mr. Dennison has been assistant to the Rev. Samuel Upjohn for twelve years in two periods. The Rev. Professor Jenks of the General Theological Seminary preached the sermon.

EDWIN S. LANE.

CHURCH SCHOOL RALLIES IN CHICAGO CITY AND SUBURBS

Lenten Offerings are Presented— Other Church Activities of the Diocese

The Living Church News Bureau
Chicago, May 26, 1919

HE Church schools in city and suburbs held their annual "rally" services to present their Lenten offerings on the Third Sunday after Easter, May 11th. These rallies, held on the North, South, and West Sides, and in the northern and southwestern suburbs, were encouraging and inspiring in attendance, in spirit, and in the amount of the offerings in the Lenten mite boxes. The aggregate offerings to date are over \$4,500, \$1,000 more than a year ago, with still more to come.

The South Side Rally was at St. Paul's, Kenwood (Rev. George H. Thomas, rector), always a real Church Mission House. The preacher was the devoted leader of Church school life and work in Chicago and this Middle West, the Rev. Charles H. Young. The attendance was the largest of all the rallies, 600; the offering over \$1,400, with more coming. Of this St. Paul's School gave \$500, and Christ Church \$250.

The North Side city schools held their rally at the Church of the Ascension (Rev. W. B. Stoskopf, rector). The attendance was over 200; the preacher, the Rev. Professor L. C. Lewis. The North Shore suburban schools met at Christ Church, Winnetka (Rev. E. C. Gerhard, rector); the attendance was 300; the preacher, the Rev. Dr. Rogers of St. Mark's, Evanston. The total offering from the North Side and North Shore schools was the largest of all, over \$1,826, with more to come. The banner offering was made by St. Luke's, Evanston, \$270; next in order was that of St. Chrysostom's, \$220.

The West Side rally at St. Barnabas' (Rev. E. J. Randall, rector) was attended by 250, the offering was just \$950. Grace Church, Oak Park, gave more than \$505, leading the diocese, and St. Barnabas' \$182. The preacher was the Rev. H. N. Hyde, rector of St. Paul's-by-the-Lake.

The Southwest suburban schools met at Grace Church, Hinsdale, where the rector, the Rev. L. C. Ferguson, preached. There were 200 present and the offering was \$350. The Fox River schools are still to be heard from.

HOW TO FIND NEW MISSIONS

The Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, writes that in the past year the parish has brought to a successful termination the campaign for cancelling our entire debt of \$9,000. We have, too, worked out a complete reorganization of our women's work, coöordinating it all in one woman's guild and Auxiliary with neighboring units. And with all this I have discovered how a busy parish priest may build up missions. A funeral at Gilbert's introduced me to the people there. This was my opening. For three months I held services in the little town hall. We did not have a single communicant in Gilbert's. None of the people had ever been in our church, and never seen vestment or Prayer Book. I let them sing Gospel hymns, read a lesson, and said extempore prayers, wearing a frock coat, and gave them a series of thorough confirmation instructions, disguised as sermons. They never saw a

Prayer Book for the first two months, but each evening I told them a very little about our worship. Men had to stand in the rear, and children sat on the platform. Six families definitely accepted the Church, but only one family was ready to be confirmed this year. We averaged 51 in attendance every Sunday evening until Lent compelled me to substitute a week-day service, when our attendance fell off 50 per cent. Now they are coming back again. From the first the people understood that we were there to teach them about the Church and her faith. I was able to give them only two afternoons of personal calling during the entire three months. As a result of our work at Gilbert's I was asked to undertake similar work, with a week-day service at Bartlett, another near-by village. This request represented 33 people, none of whom were communicants of the Church. But a serious attack of the flu prevents my following this up until next fall. I would never have believed that it was so easy to bring the Church to people who knew nothing of it, and have them welcome it so gladly. And I am sure that any rector could do the same thing, if he used the opening that funerals and weddings give."

THE JUNIOR AUXILIARY

The children of the Junior Auxiliary had a very successful sectional meeting of the North Side branches at St. Simon's parish (Rev. J. B. Haslam, rector), on Saturday afternoon, May 17th, Mrs. B. S. Easton presiding. There was a programme of little plays from the text book of the current year. More than one hundred and fifty Juniors and their helpers were there, and there were 75 presents on the May Christmas tree for negro missions. The meeting for the West Side branches with a similar programme took place at Grace Church, Oak Park, on May 24th and the meeting for the South Side branches at St. Bartholomew's, on May 31st.

SUMMER OUTING WORK OF THE UNITED CHARITIES

The Rev. T. M. Baxter, priest in charge of St. Ann's Church, Kimball avenue, has been asked to take charge of the summer outing department of the Chicago United Charities, in addition to his parish work. This well-known city charitable organization, which carries on relief work on a large scale throughout the year, maintains extensive outing camps for the children and their mothers of the tenements, and last year cared for nearly ten thousand children. There is a large center at Camp Algonquin for the stronger children, and one near Joliet for tubercular. One dollar and a quarter will send a child of the slums to the country for two weeks.

ROUND TABLE

About thirty of the clergy, including the Suffragan Bishop, met for luncheon at the Stevens restaurant on May 19th, the Rev. Dr. McLauchlan presiding. Interesting addresses were made by two visiting priests, the Rev. Dr. Grosvenor Davenport, executive secretary of the Seamen's Church Institute of America, and the Rev. E. L. Souder of Hankow, China. The Rev. F. E. Wilson, lately returned from overseas, gave an outline of his work as chaplain in France, Italy, and Hungary. He warmly praised the War Commission for its unfailing support of the Church's chaplains at the front.

Bishop Griswold read the two letters from Bishop Anderson which are reproduced in part elsewhere in this issue.

IN MEMORY OF A CHOIRMASTER

John Allen Richardson will be mourned for years by hosts of friends in Chicago, and by many who were associated with him at St. Paul's, Kenwood, during his long term as choirmaster and organist. Recently a carved door in the chancel leading to the chapel has been given as a memorial to Mr. Richardson by three of the women's guilds of the parish, and by Mrs. and Miss Reeves, sister and niece of Mr. Richardson. On May 18th a processional cross given by the choir in memory of their old choirmaster was blessed by the rector.

H. B. GWYN.

GUILD OF ST. IGNATIUS

ORGANIZED about two years ago after repeated conferences between priests and laymen, the Guild of St. Ignatius is working to develop a school of thought in the Church which shall harmonize the extremes of belief. The principles for which it stands are growing rapidly into favor throughout the Church and any clergyman or layman who accepts them can enter the guild, which has no dues but asks occasional offerings for its propaganda.

A statement of principles adopted by the guild comes to this office from the Rev. Howard Glisan England, of Calvary Church, Wilmington, Delaware. It is rather too long for reproduction here, but the Rev. Mr. England would be glad to hear from bishops, priests, or deacons interested in such an organization.

BROTHERHOOD WORK AT NORFOLK NAVAL BASE

SINCE THE FIRST of January, 1919, the Brotherhood of St. Andrew has maintained a camp secretary at the naval base at Norfolk, Va. During January, February, and March the work was in charge of Mr. H. H. Cowan, of Wisconsin, and since the first of April has been in charge of Mr. Thomas S. Forbes of Alabama. The visible results from January 1st to May 15th have been 26 men baptized, 78 men confirmed, and one Roman Catholic received.

Churchmen from all over the eastern part of the country are flocking into the naval base as recruits in the new navy. They are all four-year men, most of them from sixteen to twenty years of age, just at that period in life when they are most impressionable to good or evil influence. Over 60 per cent. of these men have not been confirmed in their home parishes, and many of them are not even baptized. The response of these men to the appeal of the Church has been beautiful and touching. The short time they have spent in the navy has brought home to them the need of a helping hand. When it has been put up to them publicly to declare their intention to lead a decent, honest, and sober life in their new surroundings by presenting themselves for Confirmation, over ninety per cent. of those invited have responded manfully. The clergy of St. Luke's Church, Norfolk, have baptized and presented for Confirmation all of the men so far. The clergy of Christ Church, Norfolk, under the auspices of the local chapter of the Brotherhood, maintain a weekly celebration of Holy Communion at the Base Hospital chapel. At present the attendance is from 50 to 60 each Sunday. Commander Macklin, executive officer at the Base, has been most helpful and sympathetic, attending the services at times and assisting in other ways.

REPORT OF CHURCH PENSION FUND

THE CHURCH has awaited with much interest the first annual report of the Church Pension Fund, in order to learn the result of the first year's operations of that large institution. That report is now at hand in the form of a pamphlet of nearly ninety pages. Reports of the president, the Bishop of Massachusetts, and of the secretary, Monell Sayre, are followed by the detailed reports covering every phase of the working of the system and the statements of operations on the financial side.

The basic facts of this report are that the initial reserve fund amounts to approximately \$8,700,000, while the pension assessments are paid in at the rate slightly in excess of \$600,000 per year. The latter protects more than 98 per cent. of the employed clergy. Bishop Lawrence in his report admits that there are cases of hardship and of apparent injustice such as are not covered by the fund, and such as are inevitable under the most generous pension system, but is hurt especially by charges which he says have been made by certain of the clergy—"that the administrators of the Church Pension Fund have deceived the Church, that they have refused to appropriate annuities to legitimate beneficiaries, that they have gotten the funds by deliberate misstatements, that they ought to return the money to the givers." He says, "I have been familiar with every step in the creation and administration of the Church Pension Fund. I talked personally and explained the system to those who gave probably three-quarters and more of the \$8,700,000. I know what I said and why they gave. I either wrote or personally inspected and approved every word of the literature of our educational and campaign periods. I have advised or decided every question of any possible moment that has passed through this office. I have signed every check, thousands of them, that has ever left this office, whether for the payment of bills or of the monthly or quarterly grants to the beneficiaries. This I have done in order that the beneficiaries may be assured that I am personally interested in the details of the office and in their welfare. It has been a real pleasure to me."

He adds that "in the work of the best actuaries, in the principles and rules of the system, in the report to the Insurance department of the State of New York, and in the character of the trustees, the Church has the assurance that, while there may be differences in judgment and occasionally misunderstandings, the trust is being administered honestly, wisely, and for the benefit only of the aged or disabled clergy, and the widows and orphans of clergy."

The pensions in force are as follows:

Pensions granted directly by the Church Pension Fund under its rules	\$114,523.06
General Clergy Relief Fund Grants assumed	111,577.00
Diocesan Funds Grants assumed	50,815.00
 Total	 \$274,682.56

It will be seen from this that the total amount of the grants of the Church Pension Fund, after an existence of only twenty-two months, to those clergymen who retired during that period and the widows of clergymen in active service who died during that time, about equals the amount of the grants of the General Clergy Relief Fund after more than half a century of its existence.

The resources of the corporation at the time of this report, including all its funds, pledges, etc., are placed at \$10,772,659.51.

The total liabilities of the corporation, as represented by its grants and by its pension protection, amount to \$7,777,769; to which

should be added a million dollars which has been set aside by the trustees in order to guarantee the diocesan mergers and two million dollars to guarantee the grants of the General Clergy Relief Fund. Thus the entire amount is deemed essential for the solvency of the fund in the work which has been laid upon it.

Of the pension grants in force December 31, 1918, 113 are age allowances, 38 are disability allowances, 82 are widows' pensions, and 36 are grants to orphans. These are in addition to amounts distributed on behalf of General Clergy Relief Fund and diocesan mergers noted above.

The resources of the fund have been distributed into several accounts in order that each form of trust might be separately administered. There is, first, the Accrued Pension Liabilities Account. This fund begins with the sum of \$5,064,000 originally asked from the Church as an initial reserve for these clergymen ordained or received before March 1, 1917, and who held cures or administrative offices at that time, and additions are made by paying into the account all assessments paid on behalf of the working treasury of the Church.

It will be recollect that one of the fundamental principles of the fund was the separation of the clergy into two classes, according as they were ordained or received before or after March 1, 1917, the day on which the trustees took up their responsibilities and the pension system began to apply. A clergyman ordained or received before that day receives the benefit of the assessments paid on his behalf. If these do not produce for him or his widow the minimum pensions, according to the rules, he or his widow obtains the minimum by drawing upon the initial reserve.

The second account is designated the permanent Pension Account. Into this account are paid all of the assessments received on behalf of clergymen ordained or received after March 1, 1917, and all of whose service, therefore, is contemporaneous with the administration of the trustees. This will ultimately be the large account of the Pension Fund, though beginning with practically nothing. Eventually there will be no clergymen or their families remaining in the Accrued Pension Liabilities Account. Then that account will have disappeared, principal, interest, and assessments, from the records of the Fund. On the other hand, the Permanent Pension Account, beginning with nothing and growing slowly at first, will eventually become the great account of the Fund.

The third account is the General Clergy Relief Fund Account. The General Clergy Relief Fund brought into the merger the sum of \$479,390.87 applicable to its general purposes. Grants, however, as they stood at the time of the merger, required, for the protection of that form of relief, not the sum mentioned, but \$2,000,000 which, as already stated, has been designated for the protection of the clergy already retired at the inception of the Church Pension Fund, and at that time in receipt of grants from the Clergy Relief Fund. These latter grants are continued without change from this account.

The next account is entitled the General Clergy Relief Fund in Liquidation. This account supplements that received from the General Clergy Relief Fund in the manner stated, and becomes necessary by reason of the insufficiency of the amount received from the former to cover its annual appropriation.

There is a special account entitled the Merged Diocesan Funds Account, being the various trusts received from dioceses, and

also an account entitled the General Convention of 1907 Account, which includes the money raised between 1907 and 1913 by the Joint Commission created by the General Convention of 1907. This account includes the sum of \$250,574.60 which was paid by the Joint Commission to the General Clergy Relief Fund and received through the merger with that organization; and the sum of \$42,894.62 transferred directly by the Joint Commission to the Church Pension Fund under the terms of a resolution of the General Convention of 1913. The Church Pension Fund collected \$55,704.19 on the subscriptions made to the Joint Commission.

Finally there is the General Account, which is composed of all money not specifically appropriated to the other accounts.

In calculating the rate of annual assessment, the plan originally announced of calculating separately for each diocese on the basis of its clergy actually in service was abandoned for a flat rate of 7½ per cent. on the salaries of all clergy ordained at the age of thirty-five or below, with a higher rate for those who had entered the ministry or been received from foreign Churches at a later age. The difficulties in arriving at just dealing with these latter clergy are discussed, and the suggestion is made that there must probably be found some basis of arrangement between such clergymen and their parishes, by which the rector and the parish will share the cost of the larger assessment, or else an entire elimination for them of the disability benefit.

Some difficulty has arisen in regard to the amount raised by Churchmen for the "Automatic Pensions at Sixty-Four". The Joint Commission appointed in 1907 set out to raise \$5,000,000 as an endowment for the General Clergy Relief Fund and up to 1913 raised \$350,000. Prior to that, from about 1903, the General Clergy Relief Fund began to collect money for "Automatic Pensions at Sixty-four", that is, a sum of money the income of which would be evenly divided each year among all clergymen on the canonical roll who had reached the age of sixty-four. The total amount so collected amounted to \$31,277.63 at the date of the merger in 1917. Practically all of this amount was collected between 1903 and 1907. A distribution of from \$14 to \$17 to each clergyman per year from this fund was made between 1912 and 1916. This distribution is obviously too small to be considered a pension, and yet, the fund apparently constituting a trust, it is deemed improper that it be merged with the other funds of the Church Pension Fund. The question as to the use to which both these amounts shall be put is, therefore, to be submitted to General Convention. With respect to the direct trust of \$31,277.63, the recommendation is to be made that the amounts be returned to their original contributors. With respect to the larger amount, concerning which the trust is not clearly indicated, General Convention is to be asked to determine the matter without recommendation from the Church Pension Fund.

In conclusion the secretary in his report recalls that there are hundreds of clergymen who had already retired from service, or who had never been in active service at the time of the beginning of the operations of the fund, and who are, therefore, not protected by its operation. "It will be appreciated", he says, "that the responsibility of the Church Pension Fund is not to a man because he is in holy orders, but to a man because he is serving the Church as a clergyman in the parochial or missionary field."

ACCIDENT TO BISHOP OSBORNE

ON THE NIGHT of May 16th the Rt. Rev. Edward W. Osborne, D.D., retired Bishop of Springfield, met with what might have been a very serious accident in Savannah, Ga., where he now lives. Going home from St. John's Church, where he had delivered a lecture, and preparing to board a street car, he was struck down by an auto truck, driven rashly in the darkness. Picked up unconscious by friends in a passing auto, he was taken to the Savannah Hospital. There he recovered consciousness and it was found that no bones were broken, although he had many severe bruises literally from head to foot. The colored driver of the truck was arrested.

After four days in the hospital the Bishop was able to go home, and hopes to be able to fulfill his engagements, though some of them must be delayed.

DEATH OF REV. O. H. RAFTERY, D.D.

THE REV. OLIVER HENRY Raftery, D.D., rector of Trinity Church, Portland, Connecticut, since March 20, 1886, entered into Rest on Saturday, May 17th, in the sixtieth year of his age; his death being due to a complication of diseases.

Dr. Raftery was a graduate of Cheshire Academy, of which he has been one of the directors since 1880. Graduated from Trinity College in 1873 and from the Berkeley Divinity School in 1876, he was ordered deacon by Bishop John Williams on May 31, 1876, and advanced to the priesthood by the same Bishop in the following year. His first parish was St. Peter's Cheshire, where he resided for ten years until he was called to Trinity Church, Portland, in 1886. He was Archdeacon of Middlesex from July 18, 1898, until his resignation a year ago, and had been one of the diocesan examining chaplains since 1910. He was given the honorary degree of Doctor of Divinity by his Alma Mater in 1908.

The funeral services were held at Trinity Church, Portland, on the afternoon of the 19th. Dr. Raftery's death is the sixth to occur in the ranks of the diocesan clergy since the New Year.

HOTEL ACCOMMODATIONS AT GENERAL CONVENTION

THE COMMITTEE on Hospitality for the General Convention in Detroit is making every effort to provide suitable accommodations for delegates and visitors. When the committee took up its work it was discovered that many rooms had already been reserved in the Hotel Statler, which is to be the headquarters, by ladies and gentlemen who are not delegates. Continuance of this course would crowd out of the hotel many of the bishops and delegates. It therefore became necessary, in view of the committee's first duty to care for the two houses, to ask the Hotel Statler, and all of the other hotels, to refer all requests for reservations to the committee. The hotels agreed with this plan and all requests for accommodations are being referred to the committee.

The committee is desirous of receiving without delay the names of all delegates, clerical and lay, together with specific requests for accommodations, in order that assignments can be made promptly. It is hoped that the names of delegates, as well as others desiring accommodations, will be sent at once to Dudley W. Smith, 3 Grand River Avenue East, Detroit, Michigan, together with a statement of the number of persons in each party, the proposed length of stay, and the character of accommodations

required. A list of the hotel rooms, showing rates, will be forwarded to each applicant by the committee, which will make all assignments. Naturally, it will be impossible to care for all visitors in the Hotel Statler, but many other large hotels are conveniently situated, two being within a few hundred feet of the Statler.

BISHOP BRENT FOR GENEVA CONFERENCE

IT HAS been announced by the board of governors of the Summer School of the Second Province, which will meet at Geneva, New York, from June 30th to July 11th, that as Bishop Reese will not be able to conduct the conferences for the clergy, on the 8th and 9th, Bishop Brent will conduct them.

The speaker at the Fourth of July evening meeting will be Chaplain John C. Ward of the 107th Infantry. Chaplain Ward, twice decorated, and cited for bravery every time he went into action, is rector of Grace Church, Buffalo.

CHICAGO CONFERENCE ON NATION-WIDE CAMPAIGN

ENDORSEMENT by thirty-eight diocesan conventions, a total that is being increased daily, has brought the Nation-wide Campaign to such a point that a national conference of representatives chosen from the provinces has been called to meet in or near Chicago on June 4th. The conference will last three days and out of it is expected a strong national committee to carry to all parts of the country a clear understanding of all phases of the programme and assist in conducting regional or diocesan conferences.

DEATH OF RICHARD STEVENS

AFTER AN ILLNESS of only a few days, Richard Stevens, distinguished both as a citizen and as a Churchman, passed to his rest at his home in Hoboken, New Jersey, on May 18th. Mr. Stevens was the younger brother of Col. Edward A. Stevens, who died in March of last year. Both brothers were leaders in many forms of Church and philanthropic work, and were benefactors of many institutions. Richard Stevens was born in Paris in 1868. His father, the elder Edwin A. Stevens, was the founder of the Stevens School of Technology at Hoboken. At one time the family is said to have owned all the ground upon which the city of Hoboken now stands. Richard Stevens attended St. Paul's School, Concord, and was graduated from Columbia University in 1890. He was a vestryman of Holy Innocents' Church, the church building having been erected by his mother. He was treasurer of Christ Hospital, president of the United Aid Society, and for sixteen years had been a probation officer, to which work he gave a great deal of his time. He had been so impressed with the value of the work of the Salvation Army that he made the gift of a building for their purposes

some fifteen years ago, and was always interested in their work. Soon after the United States entered war, Mr. Stevens offered to the government the magnificent Stevens mansion at Castle Point, for the use of convalescent soldiers. The offer was accepted, the buildings and grounds overlooking the Hudson being considered ideal for the purpose. The family thereupon took up quarters in a separate building on the estate.

The funeral service was held on the following Wednesday at Holy Innocents'

Church, and was a demonstration of the reverence and affection in which Mr. Stevens was held in his community.

INDIANA SUMMER SCHOOL OF RELIGIOUS INSTRUCTION

WHAT PROMISES to be one of the most helpful opportunities for inspiration and education in the Church's activities is to be given at the annual diocesan School of Religious Education under the auspices of the Board of Religious Education of the diocese of Michigan City from June 16th to 21st, at Lake Wawasee, Indiana. Begun two years ago primarily to train the teachers of the Church schools and the leaders of mission study classes of the diocese, it is now attracting Church workers from outside. It is held at Vawter Park on Lake Wawasee, about one hundred miles east of Chicago. Recognizing that many desire to combine their summer outing with the school sessions, careful consideration is given to physical and recreative features. Among the lecturers are the Bishop of Michigan City, the Rev. Charles H. Young, the Rev. Dr. John H. McKenzie, Miss C. C. Griswold, and Miss Vera Noyes. Conferences will be conducted on the various courses of the *Christian Nurture Series*. A registration fee of one dollar is payable upon enrollment. Application for registration and other information, may be made to Mrs. Ferdinand Boedefeld, Elkhart, Ind.

DEATH OF DR. W. H. BENNETT

THERE DIED at Atlantic City on May 14th, at seventy-five years of age, a man whose monument is the imposing group of buildings called the Children's Seashore House, of which for forty-seven years he was president, physician-in-charge, and inspiring leader.

When Dr. William H. Bennett was very young, he began to realize that it was shameful waste to let little children pale and die in the crowded homes of Philadelphia while only an hour or two away was an inexhaustible life-saving store of sunshine and salt-laden air.

In advance of the majority of his profession, he saw that the best medicine was preventive. So he devoted himself to the establishment of this great philanthropy—as he once described it—"A very large hotel, accommodating over four hundred guests at a time, always full, and catering especially to children." And since its opening in 1872 he has always been the moving spirit.

Funeral services were held in the assembly room of the Children's Seashore House on May 17th, and the burial took place at St. Thomas' Church, White Marsh, Pa., on the same day.

The officiating clergy were the Rev. Samuel Upjohn, D.D., the Rev. John W. Williams, and the Rev. Alfred J. P. McClure.

COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

THE ANNUAL commencement of the Western Theological Seminary was held at Wheeler Hall, Chicago, on May 22nd. In the absence of Bishop Anderson, the president of the board of trustees, the Rt. Rev. Theodore Nevin Morrison, D.D., vice-president, presided at the exercises, conferred diplomas upon four graduates and the bachelor's degree in divinity upon the Rev. Charles P. Otis, and delivered the address.

Afterward the Dean, the Very Rev. William C. DeWitt, D.D., announced the prizes. The Lydia B. Hibbard Bible prize

was awarded to Edwin V. Griswold, the first sermon prize to Harold R. Flower, the second sermon prize to Howard H. Häsinger, the Leicester C. Lewis, Jr., Church History prize to Harold R. Flower.

At the annual meeting of the alumni the Rev. Wm. C. Way was elected president, the Rev. Bernard I. Bell, vice-president, the Rev. Hugh MacWhorter, treasurer, and the Rev. Malcolm J. VanZandt, secretary.

Forty-two were present at the annual alumni dinner. Bishop Morrisan and Bishop Griswold, guests of honor, made short speeches followed by one touching upon the war by the Rev. George C. Stewart, D.D. The Rev. Victor Hoag spoke of his experiences at the spruce camp in Washington. Mr. Edwin V. Griswold spoke on behalf of the graduating class.

The alumni meeting and dinner and the graduating exercises were followed by a reception in Wheeler Hall.

BISHOP ANDERSON WRITES OF TRAVELS AROUND THE AEGEAN

THE FOLLOWING letters from Bishop Anderson were read at a meeting of the Round Table in Chicago on May 19th:

"Athens, April 11, 1919.

"My dear Bishop Griswold:

"I dropped you a hurried line at Genoa and now for another which must be written also at galloping speed. Arriving at Rome we learned that arrangements had been made to take us from Italy to Greece on a French armored cruiser. This was through the kindness of our ambassadors in Paris and Rome. It took two days in Rome for the formalities of having our passports issued, etc., and then on to Taranto, just inside the heel of Italy. The road goes through miles and miles of olive and fig orchards. The olive trees are twisted, gnarled, and knotted into every conceivable shape, but are all fruit bearing.

"The younger orchards, or rather the younger trees, are not so misshapen. Evidently the old trees are very old. We reached Taranto Friday and went on board the *d'Entrecarteau* Sunday afternoon. This boat had been doing war duty for over two years, had narrowly escaped being torpedoed, and looked the worse for its gallant service. The captain received us with great courtesy and showed us many kindnesses en route. On Monday we went up the Gulf of Corinth under a glorious blue sky, with snow-capped mountains on both sides. One could recognize Parnassus, Olympia, Algea. It was the land of Homer's *Odyssey* and brought back to my mind things which I supposed I had forgotten. We reached Itra about 6:30 p.m. It is a little village of sun-baked mud-brick houses, some of them covered with white stucco. It has been a French and English military base. Next morning we were driven, through the kindness of the French commandant, over the mountains to the railway station at Bralo. The distance is thirty-five miles. Rising from the gulf the road ascends through miles of olive groves, succeeded by vineyards terraced up the mountain sides, until the scrub pine and the region of snow are reached. The road represents the triumph of engineering. The scenery is equal to the Rockies in Montana. We lunched with the French officers at the military camp in Bralo and took train to Athens, 110 miles away, which occupied ten hours.

"The week at Athens has been very busy. We called on the Metropolitan, who inquired about you, and he was kind enough to map out a programme for us while in

Athens. He escorted us personally to Mars Hill, where he read us St. Paul's speech in Greek. Then to the Stadium; then to a Litany service in the Cathedral, at which he preached, and made generous reference to our presence. The Cathedral was crowded, all standing, and the service was one and one-half hours long.

"On Saturday morning we met the Holy Synod. I made an address and presented our formal invitation. The Metropolitan replied in a very hopeful and complimentary speech. I reserve to a later time a full account of all that happened. I need only say here that our invitation has been formally accepted by the Synod. Saturday afternoon we were escorted to the Acropolis by a professor of archaeology. Sunday morning I celebrated in the English church while the rest of our party attended the Holy Mysteries at the Greek Cathedral. Monday was the Festival of the Annunciation in the Greek Calendar and also Independence Day. There was a great function in the Cathedral. The King was present; officers of state, members of diplomatic corps, and ourselves. We wore cope and mitre. The Metropolitan had a gorgeous cloth of gold cope and a crown-shaped mitre. Everybody appeared clothed in the symbol of his rank and office. It was a great affair. Monday night we dined with the Metropolitan in company with several bishops, and several men of position and affairs.

"It was a fine gathering, and the Metropolitan proposed health and success to our mission, and it fell to me to reply. This concluded our special work, but we have been obliged to wait four days for a boat. . . . I am much impressed with the great interest which is taken in our mission by the press and the people, and we are urged to spend some weeks in Serbia, Roumania, and Bulgaria. We hope to take in Serbia at least. It all depends on whether lines of communication, either by land or by water, are available. Love to the brethren.

"In greatest haste,

"C. P. ANDERSON."

"Constantinople, April 19th.
Dear Bishop Griswold:

"I can only put a few words in this note for reasons which I shall explain later. From Athens we took the Italian steamer *Montenegro* to Samara. There two and a half days. Called on the Metropolitan and breakfasted with him the following day. Then on to Constantinople, through the Aegean, through the Dardanelles, past Gallipoli, and through the Sea of Marmora; called on the Patriarch yesterday. We meet the Synod of Constantinople on Tuesday A.M. and the Armenian Tuesday P.M. Attended Good Friday services at the English Church. Go there 8 A.M. Easter and then at 10:30 A.M. to Greek Cathedral. Our visit a success so far. Hope you are all well. Love to the brethren.

"Affectionately,

"C. P. ANDERSON."

MEMORIALS AND GIFTS

EMMANUEL CHURCH, Marshfield, Oregon, was remembered in the will of Mrs. Nancy Noble, a faithful communicant, who recently died in Portland. She made a bequest of \$5,000, which it is believed will be applicable to the debt.

THE CHAPEL of the Church of the Ascension, Pittsburgh, Pa., has been remodeled by Mr. and Mrs. George B. Gordon as a memorial to their daughter, Katherine, their son, William, and to William B. Boorum. The work was done by Dr. Ralph Cram. The central group of the triptych

consists of the Virgin and Child, on one side of whom stands St. Mary Magdalene, and on the other, St. Catherine of Alexandria. The side members consist of St. Elisabeth and little St. John, and of St. Anne, and the Virgin respectively. The figures are in relief and are appropriately colored. The treatment throughout is mediaeval. Among other articles added are the clergy stall, rail, credence, and elaborate screens.

CENTRAL NEW YORK

CHAS. T. OLMFSTED, D.D., LL.D., D.C.L., Bishop

CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Convocation—Clerical Union—Methods of Communicating—On Christian Unity

THE SPRING CONVOCATION of the fifth district was held in St. John's Church, Ithaca, on May 12th and 13th. The Rev. Wilson E. Tanner was the visiting preacher on Monday night. Tuesday morning there was a joint service with the Woman's Auxiliary at which the sermon was preached by the Very Rev. Norton T. Houser. In connection with the early celebration a meditation was given by the Rev. F. W. Dickinson.

Bishop Fiske informed the convocation that the question of changing the diocesan boundaries will probably not be brought before the convention of the diocese this year, but will be further considered by the committee.

THE UTICA CLERICAL UNION elected for next year the Rev. F. C. Smith of Utica as president and the Rev. R. J. Parker of Clinton as secretary. A congratulatory resolution was adopted on the election of the Rev. W. C. Prout, a member and ex-president of the Union, to be secretary of the diocese of Albany for the fortieth consecutive year. The Ven. A. R. B. Hegeman read a paper on The Lay Reader Missionary, and advocated formation of a league to train suitable men, and assist in associate and smaller missions of the diocese. The Union also adopted without dissenting vote a resolution presented by the Rev. Jesse Higgins petitioning the city council not to license or otherwise permit theatres, moving picture shows, or other like places of amusement to be open for paid entertainment on Sundays.

The Daughter of Jairus was rendered by the combined choirs of Grace Church, Utica, on the Fourth Sunday after Easter.

THE BINGHAMTON CLERICUS met on May 13th with the Rev. Frederick T. Henstridge, of Grace Church, Elmira. After dinner the Rev. Johnson A. Springsted presented a paper on Methods of Administering the Holy Communion. A most interesting discussion followed the paper. One clergyman said that during a ministry of twenty years he had never found any objection among his people to the common chalice. He felt that the matter was "a tempest in a teapot", and said that the answer to objectors was found in the life insurance tables as to the clergy who receive oftener than any of their people, and consume that which remains after all have received. Another said that if the hem of our Lord's garment conveyed healing, to the woman who touched it in faith, there could be no doubt that His Body and Blood are even more potent to those who receive in faith. "The Sacrament of Life," said another, "can never become a medium of death." It was generally agreed that faith is the corrective of fear. None of those present were willing to use intinction.

THE REV. JOHN A. STAUNTON, registrar of the diocese, has reprinted an article written

by his father, the Rev. Dr. Wm. Staunton, for the *Church Eclectic* in 1888, entitled *The Prospect for Christian Unity*, which affords much food for thought in the present discussion of that subject. In the concluding paragraphs are the following pertinent words: "In short, shall this Church, for favor or in fear, surrender all that she has gained in the last fifty years of struggle? Are we to have another Savoy Conference, with equal numbers of Presbyterians and Church dignitaries, sitting in judgment on the Church's formularies? Are our bishops prepared to turn the Ordinal into a comedy, and to place on sectarian heads the mitres which ought to be on their own? Whatever may have been the original causes of schism—these no longer exist. The sects of this day, under no dread of tyranny or superstition, are then a mystery which Protestantism would do well to explain. Let cause be shown why bodies of Christian men should mourn over the evils of schism, and yet be its active promoters; why they should long for unity, and yet be the prime agents of disunity; why they should plead for mutual love, and yet 'cause the enemy to blaspheme' by their mutual strife; and why, with all these evils (inseparable from the sect-system), they should continue to stand as 'strangers and foreigners', in the presence of that one holy, visible Church of Christ, whose daily prayer and daily appeal are for 'unity, peace, and concord'."

ON SUNDAY, May 11th, Bishop Fiske confirmed a class at St. John's Church, Cape Vincent (Rev. J. DeLancey Scovil, rector), consisting of 14 children and 30 adults—the largest class ever presented in the long history of the parish, extending over half a century. The Rev. Mr. Scovil in only eighteen months has baptized 47 persons, and presented 67 for Confirmation, this being the second class. Bishop Fiske also held a service of benediction for a new altar and reredos given by Mr. and Mrs. F. W. Sacket in memory of their nephew, Lt. Henry John Scobel, killed in the Argonne Forest drive. A new Litany desk will soon be placed in memory of another soldier.

THE PROGRAMME for the annual convention announces a laymen's dinner for the first evening at which addresses will be made on the Life and Work of Bishop Huntington. The Rev. James O. S. Huntington, O.H.C., will be celebrant at the early Eucharist on the morning of the second day.

MANY CUSTOMARY Rogation Day services will necessarily be omitted this year, as the annual convention will be in session on two of them. A few of the clergy will find it very difficult to reach their homes for Ascension Day.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Convocations

THE SOUTHERN and middle convocations held their annual spring meetings during the past week. The northern convocation was forced to adjourn, and postponed all further meetings until fall at least.

THE SOUTHERN CONVOCATION (Rev. Sydney A. Potter, Dean) held its sessions at Pocomoke City on May 13th and 14th at St. Mary's Church (Rev. L. L. Williams, rector). The Rev. Douglas I. Hobbs preached the opening sermon. Addresses and sermons were also given by the Rev. Messrs. Gould, Cone, and Blunt. An interesting discussion occurred during one of the sessions on the ordination of non-Episcopalian ministers. The elections resulted in

the election of Dean Potter to succeed himself, the Rev. Dunbar Gould as vice-president, and the Rev. Mr. Williams as secretary-treasurer.

THE MIDDLE CONVOCATION met at Hillsboro on May 13th with a small attendance of the clergy but a large congregation. Dean Davies presented a paper on reconstruction which created a discussion joined in by all, including a Methodist Episcopal minister of the community. At the evening session the rector of Wye parish discussed the Rural Church.

GEORGIA

F. F. REESE, D.D., Bishop

Fitzgerald Church to Be Consecrated—Woman's Auxiliary in Annual Session

ST. MATTHEW'S CHURCH, Fitzgerald, will be consecrated by the Bishop of the diocese on June 8th.

THE WOMAN'S AUXILIARY of the diocese closed a two days' session in Waycross on May 17th. The address of welcome was made by the Rev. R. N. McCallum, rector of Grace Church, at which the convention was held. The principal address was made by Bishop Reese, and at the evening session the Rev. J. D. Wing spoke. The principal business was the hearing of reports from the branches. Mrs. A. B. Hull of Savannah was reelected president and Mrs. T. S. Bond, of Savannah, reelected corresponding secretary.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Dr. St. George Addresses Clericus—Woman's Auxiliary

CANON H. B. ST. GEORGE addressed the May meeting of the Milwaukee Clericus at the Hotel Plankinton on the subject of Concordats and Reunion on May 12th. His sympathetic and masterly paper carried conviction. He pointed out two guiding principles along which any approach toward unity must be made: the principle of accommodation, which finds sufficient precedent in the history of the Church, notably the Baptism controversy between Stephen of Rome and Cyprian of Carthage; and, second, the principle that theology is not doctrine and has not been a fixed but a developing thing. Personal predilection was not to be mistaken for orthodoxy, but there could be no compromise of any Catholic principle. The Proposal for unity with Congregationalists was then compared, item for item, with the proposal of Bishop Weston of Zanzibar and with that of the Bishop of London for reunion with the Wesleyan Methodists.

THE ANNUAL MEETING of the Milwaukee branch of the Woman's Auxiliary on May 13th was preceded by a dinner and conference at the Milwaukee Athletic Club on May 12th. The subjects for discussion were The Call to Service, the national organization of the Woman's Auxiliary, and the proposed disposition of the United Offering. The general meeting on May 13th at St. Stephen's Church opened with Holy Communion. At the business meeting following, reports were presented and an election resulted in the choice of Mrs. H. N. Laflin as president and Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, as corresponding secretary. The constitution was amended to fix the annual meeting in January to coincide with the newly adopted fiscal year. A small offering was made toward rebuilding the church at Cloquet, Minnesota, destroyed by forest fires. The speaker of

the day was the Rev. E. L. Souder of Ichang, China.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Mount Legacy to Holy Cross House—Thanksgiving for Returned Hospital Unit and Nurses

THE SUSAN A. MOUNT legacy of \$50,000, bequeathed to Bishop Tuttle as trustee, to erect a church building, has been assigned to Grace Church—Holy Cross House. That work is developing rapidly and Deaconess A. G. Thompson, formerly of Grace Church, New York, has been added to the staff.

AFTER THE parade of the returning Base Hospital Unit No. 21, the unit attended a service of thanksgiving at Christ Church Cathedral, conducted by Dean Davis, chaplain of the unit before the war and for six months with them in France. On the following Sunday night a similar service was held to express thanksgiving for the return of the nurses.

OHIO

W.M. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Pledges to Overpay Parish Debt

AT THE annual parish meeting of St. Paul's Church, Norwalk, a communication from the Rev. Charles H. Gross, the rector, who was kept at home by illness, urging that the debt be paid off before the hundredth anniversary of the parish, now approaching, set the ball rolling, and subscriptions came in almost faster than the secretaries could record them. In about forty minutes \$4,870 were pledged—\$270 more than the amount of the debt. St. Paul's has one of the most beautiful church buildings in the diocese and there will be general rejoicing that it is free of debt and ready for consecration.

OREGON

W. T. SUMNER, D.D., Bishop

For a Native Ministry

A RECENT RESOLUTION of the diocesan board of religious education calls attention to the fact that at present the diocese has not a candidate for orders. The state has the raw material and the need for utilizing it, the board urges upon parents the Christian duty of directing children toward Christian service, and urges also that the clergy be on the lookout for signs of the service spirit among the young men returning from abroad. The prayers set forth for the Ember seasons should be used oftener than during that season. The board pledges itself and urges upon others to bring to the attention of the Bishop and local pastors any youths of promise to whom should be presented the claims of the ministry.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held at St. Paul's Church, Peoria (Rev. H. L. Bowen, rector), on May 12th and 13th. On the first evening at a reception Miss Nannie Hite Winston made an address on the History and Development of the Woman's Auxiliary. On the second day, Deaconess Fuller gave an address on Cooperation as a Means toward Unity, and

the Bishop of Quincy made an address. At the business meeting, nearly every parish was represented, and reports were very satisfactory. The United Offering had increased over last year by over \$100, and other money gifts had been greater. Appropriations calling for advance in all departments were voted. Mrs. Fred Bohl of Galesburg, was re-elected president, and Mrs. F. J. Corbin, also of Galesburg, was elected secretary. The next annual meeting is to be held in Rock Island.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Ep. Coadj.

At Fern Bank—Bethany Home for Boys

THE SANCTUARY of the Church of the Resurrection, Fern Bank (Rev. Robert S. Flockhart, rector), is to be extended and a new stained glass window placed in position, a gift from Mr. Horace Goodin, a prominent business man.

THE BETHANY Home for Boys, Glendale, is now fully ensconced in new quarters on a farm about one mile from the mother house. The boys take care of fifteen cows, an electric lighting and pumping plant, go to school, do wood carving and other manual training exercises, and find time for a great deal of healthy play. A new board of directors was recently chosen at the annual meeting.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Parish House Becomes Rectory—Alterations at Pullman—St. John's Mission, Spokane

AT ST. MICHAEL'S CHURCH, Yakima (Rev. F. J. Mynard, rector), the parish house was used as an emergency hospital during the influenza. When the city and county authorities vacated the building they neglected to drain the hot water heating plant. The result was its almost complete destruction. Since that time a new heating plant has been put in, the building has been done over, and the rector and his family have moved in, leaving one large room for parish purposes. Meanwhile, the rectory has been placed on the market for sale.

THE SERVICES at Grace Church, Ellensburg, are being held by Judge Ralph Kauffman in the absence of the rector, the Rev. H. I. Oberholzer, in Y. M. C. A. work in France since last October. The Church school is in charge of Mr. Martin Cameron, the junior warden.

ALTERATIONS in the parish house at Pullman, in progress last fall when the army took over the building as an emergency hospital, have been completed. A fine fireplace designed by Professor Weaver of Washington State College has been built, retiring rooms have been installed, and a convenient kitchen with a basement for the heating plant has been built.

THE VICARAGE and old church of St. John's Mission, Spokane (Rev. M. J. Stevens, vicar), have been sold and the two lots on which the church stood are for sale. A new location has been bought at the corner of Indiana and Hamilton avenues. There is already a fine house on the new site and plans are being made for a church.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Sunday School Service—A Conditional Gift

BISHOP BRENT has returned to his diocese and until November his address will be 67 Irving place, Buffalo.

THE SUNDAY SCHOOLS of Rochester met on the Third Sunday after Easter at Christ Church, with a very large representation from each school. The principal address was made by the Rev. William C. Compton. Reports showed that the Lenten missionary offering amounted to a trifle over \$1,200. The Church of the Ascension had the highest per capita. With an enrollment of 130 children they raised \$104 in a unique campaign, an average of 80 cents per child.

ON EASTER DAY announcement was made by the rector of the Church of the Ascension, Rochester, the Rev. Wm. C. Compton, of a gift of \$25,000 from a friend to erect a new church on condition that the parishioners raise an extra \$100,000 within three years. The present church building is very inadequate.

CANADA

Proposed Memorial Church at Port Arthur—Canon Scott on "Reconstruction"—Two Presbyters Dead

Diocese of Algoma

AT A MEETING of the congregation of St. John's Church, Port Arthur, the question of building a memorial church on the fine site acquired before the war was taken up. A resolution was passed unanimously "to proceed as rapidly as circumstances permit with the building of the church on the new site as a thanksgiving to God for victory, and a memorial of those who have laid down their lives in the service of their country."



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Dioceſe of Huron

THE VESTRY of Christ Church, Chatham, has decided to build a new parish hall as soon as possible.

Dioceſe of Keewatin

BISHOP LOFTHOUSE returned from a three months' visit to England on May 20th. His main object in going was to obtain recruits for work in his diocese, but he was not very successful. "Everything was so unsettled that it seemed difficult for men to make up their minds what they were going to do," he said. The Church in England was also in need of men, though, of course, many chaplains have now returned to parish work.

Dioceſe of Montreal

AT THE adjourned meeting of St. George's Church vestry, Montreal, on May 13th, it was decided to give votes to women, and the new board of management includes two women representatives. It was decided however, as a legal precaution not to allow the newly acquired franchise to be used at the meeting of the vestry at which it was given lest the proceedings should be protested and rendered invalid. It was also announced that there is now no intention of moving St. George's from its present site, as was contemplated before the war.

THE "BELOVED PADRE", Canon Scott, of St. Matthew's Church, Quebec, was visiting Montreal May 20th for a few days. He was the senior chaplain of the 1st Canadian Division. A gold stripe on his coat sleeve proclaimed the shrapnel wound that took him from the firing line in the latter days of last September. From the time of its mobilization in Valcartier in the autumn of 1914 until that time, Canon Scott had carried on on the battle front with "the old red patch". He is an enthusiast in the interests of the returning soldiers, and regards the whole future of Canada as in their keeping. Before he went to the war, he said, he had been accustomed to vote with one political party. He no longer holds firmly to either party. "I think my sentiment is the sentiment of the army" he said, "I shall vote for the right man and the right principle, regardless of party affiliations." The word "Reconstruction" does not please him. "I hate that catchword," he said, "We want to build the country up on the simple principles of Christianity." He thought the old fashioned home life must be restored—men marrying young and finding their chief pleasure in their homes. "Anything," he said, "which retards the formation of the Christian home is hostile to the interests of the nation."

Dioceſe of Quebec

THE MUCH LOVED rector of St. Matthew's Church, Quebec, the Rev. Canon Scott, arrived in his home city May 3rd. He was met at the wharf by a number of friends and parishioners who in welcoming him presented him with a new automobile, in which he drove to his home. In consequence of severe shrapnel wounds he has been detained in hospital in England several months, and is only now able to return to Canada.

Dioceſe of Rupert's Land

VERY FEW of the diocesan clergy with the forces overseas have as yet returned, and in consequence many vacant parishes have to be supplied by lay readers sent out from Winnipeg. The general missionary has frequently been obliged to have as many as twenty-six parishes supplied in this way on Sunday.

Dioceſe of Toronto

THE REV. GEORGE NESBIT, who died recently in Toronto, was graduated from

Trinity College sixty years ago. He was in his eighty-ninth year. He labored for the greater part of his life in the diocese of Toronto, where he was much beloved.

THE ADDITION to the Church Home for the Aged, Toronto, under the care of the Sisters of St. John the Divine, was dedicated by Bishop Sweeny on May 3rd. Nearly half the cost of the addition is already paid. The chapel is a memorial to Sister Gertrude, who was in charge of the Home for thirty years.—THE PROVINCIAL COUNCIL of the Synod of Ontario held its fifth meeting in Toronto, on April 30th. A long discussion was held as to the necessity and value of greater activity among the laity in the Church's work, and their co-operation in helping to meet changed conditions. Summer schools for the clergy were approved.—THE DEATH of the Rev. G. I. Taylor, for forty-two years rector of St. Bartholomew's Church, Toronto, took place May 5th at his residence in Toronto, in his 83rd year.

Educational

THE ANNUAL commencement at St. Luke's Hospital, St. Louis, was held on May 22nd. The building was crowded to see twenty-six receive diplomas. A feature was the presence of a body of nurses from overseas who appeared in uniforms and marched with the rest.

COMMENCEMENT exercises of the Berkeley Divinity School, will be held on June 3rd. The address will be given by the Rev. Prof. Dickinson S. Miller, Ph.D., of the General Theological Seminary and at the annual alumni service the special preacher will be the Rev. Edward Miller Jefferys, D.D., of the class of 1889.

COMMENCEMENT DAY at Grafton Hall, Fond du Lac, Wis., is appointed for June 11th. The address will be given by the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., and the morning exercises will be followed by festivities during the remainder of the day and evening. The three preceding days similarly are devoted to preliminary exercises, including the commencement sermon at the Cathedral on June 8th by the Rev. Bernard I. Bell.

AFTER TWENTY years of devoted service as principal of St. Mary's School, Concord, N. H., Miss Isabel M. Parks has retired from that position and Miss Mary E. Ladd is to assume charge at the end of the school year. Miss Ladd comes with exceptional fitness, having been a St. Mary's girl herself, later graduating at Smith College and studying in England and on the continent. She is a sister of Dean Ladd of the Berkeley Divinity School. The trustees have purchased a fine piece of land on the outskirts of Concord and the Bishop is seeking funds to complete payment for the land and to erect new buildings.

The Magazines

THE LEAGUE AND THE COVENANT is the title of an article by Sir Herbert Stephen in the *Nineteenth Century* for March, and the same subject is touched upon by several other writers. Sir Herbert here continues the dispassionate and highly critical enquiry he began some months ago, examining various of the schemes originally put forth. He chiefly condemns however, the "hasty suggestions" of General Smuts, which have now to some extent been endorsed by the Paris Conference. According to this plan,

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the League "is to be an offensive as well as defensive alliance of the most thoroughgoing kind possible." It will, in Sir Herbert's opinion, be likely to make for war rather than to prevent it. The article as a whole is gloomy reading, especially as, being the work of a man of such character and intellectual ability as Sir Herbert (every Stephen, it seems, is himself an ornament to his brilliant family), its criticism strikes one as being sane and well-justified. Nor does the League fare more favorably at other hands, though Major Cecil Battine in his discussion of Poland and the Peace, and Col. Yate, writing of The Policing of Asia, to some extent destroy the force of their condemnation of the League by their readiness to condemn so many other things. Col. Yate, in particular, writes with amazing violence on the question of American guardianship of the East. Apparently he is a good hater, and his intolerance toward America is equalled by his intolerance toward all those of his own compatriots with whom he—the purest type of old-fashioned imperialist Junker, who has learnt nothing from the war—does not agree. Mr. G. W. T. Omund contributes an article on Belgium, Luxembourg, and Limbourg, pointing out that France, as well as Belgium, has a fancy to possess Luxembourg. Belgium's claim to Limbourg he seems to consider more justifiable—because the strategic position of Luxembourg makes it of supreme importance in the case of the invasion of Belgium. (One recalls, in this connection, "the next war"—the despairing forecast of Sir Herbert Stephen.) Mr. E. R. Thompson writes charmingly on Dr. Johnson as the original of Pickwick—and Boswell as the original of Tupman. "I do not for a moment pretend," says he, "that Dickens consciously transferred Johnson and Boswell into the pages of *Pickwick*. But it seems certain that had *Boswell* never been written Pickwick and Tupman would have been very different people." There is also an interesting account of some experiments in psychical research applied to physical science, by which a medium reported discoveries—in connection for instance with the theory of atomic weights—some years before these discoveries were made in the laboratory; also a description of the extraordinarily fine work accomplished among English working women of the countryside by the "Women's Institutes"; an account of the educational plan of the Parents' Educational Union, and its success when applied to elementary schools; and other topics of less interest to those outside Great Britain. But for all readers there is one contribution here of the most moving interest—the straightforward, simple, poignant narrative of Monsieur G. Hostelet, who was himself an accomplice with and fellow-prisoner of Nurse Cavell, and gives here his first instalment of the history of their trial.

EDUCATION

THE THEORY of public education is undergoing a transformation that is of the utmost significance for the Churches. The old assumptions of public education, like those of religious education, were individualistic. The day school was expected to put the pupil into possession of certain tools (as reading and writing), and to impart a certain minimum of useful knowledge (as geography), all of which was thought of as preparing him to live as an individual. To-day we cannot think of the public schools as having any smaller task than that of preparing young citizens for living together. Moreover, we are engaged in both theory and practice, in bringing school

training closer and closer to the every-day occupation of a citizen, his labor for a livelihood.

The growth of the social idea and of the industrial idea in public education is significant for the Churches in several ways. In the first place humanitarianism is getting a new organ, one that promises to become immensely efficient. The state can hardly train its citizens in the art of living together without teaching, more or less, the brotherhood that is of the heart. Nor can this teaching go very far before it awakens thought upon the ancient injustices that persist in society. Moreover, when the school, with this growing social outlook and inlook, is brought close to the industries, it is bound, sooner or later, to interpret to our whole people, either intentionally or otherwise, the meaning of "the food which persisteth", the significance of labor, of income, and of wealth.

All these are ancient interests of the Christian preacher, and they are present vital concerns for Christian teaching, whether of adults or of children.

What shall the churches do, then, with respect to these new developments in the theory of public education? How can we be unmoved by what is going on? If we really believe in the axiom of Christian living, we cannot be indifferent. Nay, we, whose consciences are just now being pricked by the neglected social elements in our religion, if we have even a moderate amount of practical sense, must take our place as citizens beside those who have seen a social vision in public education. We must try to understand what the vision saith; we must support and encourage the reformers in their hard task, and we must gladly tax ourselves for public education as we have never taxed ourselves before.

But we shall not empty out of the Church into the state school the whole function of social education. Rather, we shall define and realize more definitely than ever before the educational implications of the old faith that God himself is love. Gladly cooperating with everyone who endeavors to put the love of one's neighbor into education, we shall go on to probe the educational significance of the two great commandments in the Christian faith. For us there must be a theory and a practice in which the love of God to us, and our love to Him, are not separated from, but realized in our efforts toward ideal society, the family or kingdom of God.—George Albert Coe.

THE MOST alarming fact we face in America to-day is this, that nearly one-half of the children and youth of America are growing up absolutely Godless. As yet the Church has not even awakened to this field, for with those children that we have we are not doing as we should. The Government is spending about \$28 a year per pupil to give the pupils of the elementary and high school grades a secular education. Against that expenditure Churches are spending on the same pupils less than 48 cents a year to give religious training.—Dr. Edgar Blake.

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